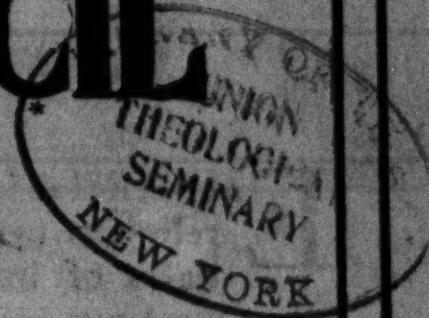


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FEDERAL COUNCIL BULLETIN



Vol. 6 No. 4



June-July, 1923

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**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

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Coming Events

EMBARRASMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Missionary Education Movement, Managers.....	New York....	June 21
Federal Council, Administrative Committee.....	New York....	July 13
International Missionary Council.....	Oxford, Eng. .	July 9-17
Baptist World Alliance.....	Stockholm, Sweden	July 21-27
World Alliance of Reformed Churches Holding the Presbyterian System	Zurich, Switz..	July 21-28
Commission on Interracial Cooperation.....	Ashville, N. C..	Aug. 1-3
Lutheran World Convention.....	Eisenach, Ger..	Aug. 19-26
Seventh Day Baptist General Conference.....	No. Loup, Neb.	Aug. 22-27
National Association for Advancement of Colored People, Annual Conference.....	Kansas City,	Aug. 29-Sept. 5
Disciples of Christ, International Convention.....	Colorado Spgs.	Sept. 4-11
National Baptist Convention.....	Los Angeles...	Sept. 12
Federated Student Committee.....	New York....	Sept. 21
Congregational Churches, National Council.....	Springfield, Mass.	Oct. 16-23
Missionary Education Movement, Managers.....	New York....	Oct. 16
American Branch, World Alliance for Interna- tional Friendship through the Churches.....	Philadelphia ..	Nov. 13-15
Federal Council, Annual Meeting Executive Com...	Columbus	Dec. 12-14
Student Volunteer Movement, Quadrennial.....	Indianapolis ..	Dec. 28-Jan. 1
Foreign Missions Conference of North America....	Atlantic City..	Jan. 8-11
Council of Church Boards of Education, and College Associations	New York....	Jan. 7-12
Day of Prayer for Missions, U. S. and Canada....		March 7
Young Women's Christian Associations, National Convention	New York....	April 30-May 6
American Bible Society, Annual Meeting	New York....	May 8

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A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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EDITORIALS

For a *Christian* Patriotism

The man

"Who never to himself hath said,
This is my own, my native land"

is one whose soul is dead indeed. True devotion to the land which gave us birth and to the institutions that have nourished our life is a noble and a sacred thing.

But, for the Christian, patriotic feeling, like every other human impulse, has to be controlled and regulated by the spirit of Christ. And who can doubt that much of our current patriotism stands in sore need of such guidance? How often is it regarded as synonymous with that selfish and divisive nationalism that has bred the horrors of war and almost wrecked the world! In one of its too prevalent aspects patriotism is, as has been well said, a manifestation of organized egotism, "fed and fostered upon reciprocal ignorance and contempt."

If patriotism is to involve a boastfulness about our own country's might, a smug and supercilious sense of superiority over all other peoples, a suspicious and prejudiced attitude toward other nations, then we are confronted with something that, however camouflaged by the pleasant phrases of a pseudo-patriotism, is essentially unchristian. Who regards an individual as Christian if he is self-seeking, boastful and unneighborly? Can

these qualities be any less unchristian in a group organized as a nation than they would be in the individuals who compose the group?

According to the Christian view of life, to quote, from memory, Bishop Brent's words of deep spiritual insight: "A Christian's first loyalty is to mankind. Loyalty to one's own country is a secondary loyalty, to be tested and disciplined by the first." When we come to such a view we shall not be thinking of our own nation as set over against the others. We shall be looking for the noble qualities in every other nation, appreciating its points of strength, rejoicing in its ability to make its own special contribution to the richness of the one family of God.

Such an interpretation of patriotism pierces to the very heart of an all too widespread theory of "sovereignty." In popular usage it often means, put baldly, the right of a nation, in the last analysis, *to do as it pleases*. Suppose we held such a conception of the "sovereignty" of the individual! We could not live together in any community in security or peace. Likewise of nations. We are learning today, or ought to be learning, that they cannot live in peace or prosperity on the same globe unless they are willing to limit their theoretical "sovereignty" enough to submit every dispute that may arise to some form of international judgment. This, we take it, is the underlying philosophy of an international court of justice.

The Churches Find a United Voice

The widespread public attention given to two recent utterances of the Federal Council of the Churches is a remarkable indication that the Churches have found a united voice which is heard as the voice of no denomination alone can ever be. Beyond question they are developing a method of bringing the Christian conscience to bear upon public opinion in direct and effective ways.

The declaration in support of the entrance of the United States into the International Court of Justice was printed in most of the important newspapers of the country. In New York it appeared on the *first page* of the *Times*, the *Tribune* and the *World*.

The Council's action was also the subject of extended editorial comment in scores of publications all over the country. The *Philadelphia Ledger* even believes that "the Council's action will go far toward making American entrance into the court a moral rather than a political issue."

The statement of the Federal Council's Commission on the Church and Social Service, made jointly with the National Catholic Welfare Council and the Central Conference of Jewish Rabbis, was equally notable for the nation-wide hearing secured and for an even greater editorial comment. It has been made clear, to quote one of the Council's releases, that "when industry employs men twelve hours a day it is committing a moral trespass and challenges the churches in their own field" and that they are therefore right in trying "to keep the public informed about conditions until the public demand that they be changed."

Influence Reaches Around the World

Now and again something happens to make us realize that the steady development of cooperation among the American

Churches is making its influence felt in all parts of the earth.

Dr. Adolf Keller, of Switzerland, now secretary of the Central Bureau for the Relief of Evangelical Churches in Europe, declared recently:

"You in America do not begin to realize how great an international significance your Federal Council of Churches has. Through your influence European Protestantism as a whole is now becoming visible to ourselves."

From Johannesburg, South Africa, Rev. William C. Allen writes:

"I would like the Federal Council to know how very much appreciated the Federal Council Bulletin is by those who have been receiving it the past few years in the Southern Hemisphere. It has been of great value in enlarging the thought of the recipients, in helping them in their work, and in creating within them a friendly spirit toward the United States."

Dr. George R. Montgomery, after spending five months in Southern Europe, reports that in almost every country leaders in the Eastern Churches would bring out copies of the Federal Council BULLETIN and speak in terms of great appreciation of being thus kept in touch with the American Churches.

One of the venerable missionaries of the Methodist Episcopal Church, South, in Japan, Rev. J. C. Newton, writes of the great influence the work of the Federal Council is having in that Far Eastern land. From Java comes a request that the BULLETIN be sent to all the leading missionaries. Follows a letter from a missionary in Chile telling of the translation of the Council's publication, "The Church and Industrial Reconstruction," into Spanish, and also the information that the Council's Labor Sunday Message was published in the Mexican *El Mundo Cristiano*.

The reason is not far to seek. It is because the ideal of Christian unity, which the Council is trying to express, is the hope of the world.

S. M. C.

Community Cooperation Shows Steady Gain

THE Association of Executive Secretaries of Councils and Federations of Churches held its annual Conference at the Southern Hotel and the Ohio State University, Columbus, Ohio, May 28 to 31.

The conference was a marked manifestation of the development of the movement for local cooperation. When the first meeting was held eight years ago there were only twelve secretaries employed in the country; now there are sixty-five in forty-four cities and four states. Thirty-five of these City and State Secretaries were present. In addition representatives of twenty of the County Councils of Churches in the State of Ohio were in attendance.

The time was devoted to the discussions of principles and methods of work which have been developed in the past few years. Evangelism naturally occupied the most important place in the program. The reports of the past year made clearer than ever the wisdom of the plan of simultaneous efforts in pastoral and personal evangelism. This plan is being followed not only in the cities where cooperative work is well organized but also in many cities where there is no employed executive. Social service in its many phases was constantly to the front in the discussions. More and more the Councils of Churches give themselves to constructive work in this field, while giving abundant attention to all preventive measures.

Dr. Hugh S. Magill, General Secretary of the International Sunday School Council of Religious Education, spent a day with the Secretaries, studying with them the problem of religious education. The Secretaries agreed that there must be a closer coordination of the different phases of religious education such as the Daily Vacation Bible Schools, Week-day Religious Education and Teacher Training. They were also agreed that whatever the form of organization might be, it should secure a wise integration of the program of religious education with other programs of cooperative work carried on unitedly by the Churches.

During the past year several splendid additions have been made to the ranks of the Secretaries, with only two or three withdrawals.

NEW COUNCILS OF CHURCHES FORMED

The Churches of Wilmington, Del., organized the Wilmington Council of Churches on Thursday, May 17th. The leaders had been working on the plan for three months. A strong set of officers was elected and a budget of \$2,700 per year for two years was assured.

On Monday, May 21st, the Churches of Springfield, Ill., had a church banquet when 325 delegates were present. With marked unanimity and enthusiasm plans were adopted for the formation of a Council of Churches.



EXECUTIVES OF LOCAL COUNCILS OF CHURCHES, COLUMBUS, MAY 30.

The Churches Speak Out on the Twelve Hour Day

A remarkable statement, widely commented on all over the country, issued on June 6 by the Federal Council's Commission on the Church and Social Service, with the cooperation of the National Catholic Welfare Council and the Central Conference of American Rabbis.

“THE report of the Committee on Proposed Total Elimination of the Twelve-Hour Day appointed by the American Iron and Steel Institute shatters the public confidence that was inspired by the creation of the Committee a year ago at the request of the President of the United States. It is a definite rejection of the proposal for the abolition of the long day. The public demand in response to which the Committee was appointed is set aside as a ‘sentiment’ which was ‘not created or endorsed by the workmen themselves.’ The testimony of competent investigators, including eminent engineering societies, is ignored, and the conclusion is put forth without supporting data that the twelve-hour day ‘has not of itself been an injury to the employes, physically, mentally or morally.’ This statement is made in face of the fact that the committee of stockholders of the United States Steel Corporation, appointed in 1912 to investigate this matter, expressed the opinion ‘that a twelve-hour day of labor, followed continuously by any group of men for any considerable number of years means a decreasing of the efficiency and lessening of the vigor and virility of such men.’

“Objection to the long day because of its effect on the family life of the twelve-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy and untenable argument which will be bitterly resented by the millions of home-loving workingmen in America.

“The Steel Institute’s Committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the Committee’s contention is chiefly significant as showing that workmen whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative.

“The plea that a shortage of labor makes impracticable the change from two to three shifts of workmen, affords but a meager de-

fense. The shortage of labor was not the reason for the failure to abolish the long day two years ago when the public waited expectantly for such a salutary step on the part of the United States Steel Corporation. At that time there was appalling unemployment which could have been in large measure relieved in steel manufacturing districts by introducing the three-shift system in the steel industry. The task may be more difficult now than it would have been then, but a past delinquency affords no release from a present moral obligation.

“The Steel Institute’s Committee finds that the entire cost of a change to the eight-hour day would have to be paid by the consumers of steel, disregarding the possibility of some proportionate contribution out of the earnings of the industry. Thus the safeguarding of profits becomes a consideration superior to that of the wages and hours of the workers, and the willingness of the public to pay higher prices is made a condition of the accomplishment of a fundamental reform.

“The Steel Institute’s Committee finds that there are ‘questions of high importance’ involved in this whole matter, which, they assert, have no moral or social features. ‘They are economic,’ say the steel manufacturers; ‘they affect the pecuniary interest of the great public, which includes but is not confined to employers and employes.’ This divorce between the ‘moral’ or ‘social’ elements of a problem and its economic aspects runs counter to the teaching of religion. It exalts a misconceived ‘law of supply and demand’ to a position of equal authority with the law of justice. It excuses inhumanities in the name of economic necessity. Furthermore, it overlooks an important series of demonstrations, within the steel industry and elsewhere, of the practicability and superior advantages of the three-shift system. These demonstrations confirm in practice what no honest mind can question in principle—that bad morals can never be good economics.

“The one redeeming feature of the Committee’s report is the intimation that it is not final. The public has waited long for the fulfillment of a virtual promise from the industry that the twelve-hour day would be abandoned. The pub-

lic expects the initiative to be taken by the United States Steel Corporation. It is a task that presents admitted difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find insurmountable. The forces of organized religion in America are now warranted in declaring that this morally indefensible regime of the twelve-hour day must come to an end. A further report is due from the Iron and Steel Institute—a report of a very different tenor.”

NEW PAMPHLET ON 12-HOUR DAY

The Research Department of the Commission on the Church and Social Service has just brought from press a pamphlet entitled “The Twelve Hour Day in the Steel Industry,” summarizing the authoritative information gathered during the last two or three years by the Federated Society of American Engineers, the Cabot Fund, and other important technical and research bodies.

What the New Emphasis on Evangelism is Doing

By REV. CHARLES L. GOODELL

THE remarkable figures concerning accessions to Church membership, announced by the Federal Council earlier in the year, can now be supplemented by statements of more recent figures made at recent denominational assemblies, bringing their reports up to May 1st of this year.

The Presbyterian Church in the U. S. (South) reports that 23,595 members were added to their membership during the past year by profession of faith, the largest number ever received in any year except one. The net gain over deaths and removals for the year was 12,638. Dr. Homer McMillan, secretary of the Board of Home Missions, says this result is due to increased emphasis on evangelism on the part of ministers and church members.

The Presbyterian Church in the U. S. A., according to an official statement from the Stated Clerk, has had a net increase of 46,675 over 1922. The number added on confession of faith (106,587) has been exceeded only twice in the history of the Church.

Dr. H. F. Stilwell, reporting for the Department of Evangelism of the Northern Baptist Convention, says that while exact figures are difficult to obtain, as many of the churches have not yet responded to requests, it is safe to say that considerably more than 90,000 members have been received into their Churches during the year. Dr. J. M. Bader, Superintendent of Evangelism for the Disciples of Christ, writes: “We set for ourselves a goal of 100,000 additions, and there is every indication that the same has been reached.” Dr. George B. Dean declares, while it is too early to get definite reports from all the conferences of the Methodist Episcopal Church, “I am of the opinion we

will have the greatest ingathering in our Church that we have had for many a year.”

WHAT SOME CITIES HAVE DONE

Reports which come from the various cities where the local councils of churches have promoted simultaneous pre-Easter campaigns among the churches are worth special notice.

Dr. C. McLeod Smith, Executive Secretary of the Toledo Council of Churches, reports the total accessions for the 50,000 Protestant communicants of Toledo for the Easter year were 5,160, of which 3,443 were received by confession. In Cincinnati 7,640 members were added to the churches included in the federation, a substantial increase over the figures for 1922.

The total additions for the Chicago area was 40,394; they had set for this year a goal of 40,000. Washington, D. C., states that 42 churches report 1,048 accessions at Easter; the estimated total would be over 3,000. Atlanta, Ga., makes a partial report of 3,623, covering the Easter period.

Dr. Morton Pearson, Secretary of the Detroit Council of Churches, writes: “We are tremendously encouraged over the results which have come in. I do not think we ever had as great a pre-Easter campaign as we had in Detroit this year. You can state on my authority that the accessions to membership will certainly go beyond 25,000 when all the reports are in and that the average to date is 112 per church.” Dr. Irving Deer, Secretary of the Dayton Council of Churches, reports an average ingathering of 39 for each Church, which is a trifle more than last year.

These reports are typical of the reports which are coming from all over the country.

United Action on International Questions

THE last two months have witnessed important developments in the relation of the Churches, acting through the Federal Council, to outstanding moral issues in the international realm.

BISHOP BRENT REPRESENTS U. S. AT GENEVA

Right Reverend Charles H. Brent, of the Protestant Episcopal Church, Vice Chairman of the Federal Council's Commission on International Justice and Goodwill, was honored by an appointment by President Harding as one of the members of the American delegation to the Opium Advisory Committee of the League of Nations.

The American Delegation, which acted in a consultative capacity supported vigorously the proposal that the supply of opium and its derivatives should be strictly limited to that which is necessary for medicinal and scientific purposes. The position of the American delegation was finally adopted with what Bishop Brent declares to be "a degree of unanimity, which, it is believed, marks the greatest progress made since this question became one of international responsibility."

The Committee of Direction of the Federal Council's Commission on International Justice and Goodwill several weeks ago took official action expressing the conviction that the production and use of opium should be thus restricted to medical and scientific purposes and conveyed this action to Bishop Brent. An earlier message had been addressed to the Secretary of State reiterating the desire that there should be American representation on the League of Nations Advisory Committee on the Traffic in Opium. To this letter, the Secretary of State replied:

"The United States will spare no effort to suppress the traffic in narcotic drugs. Your organization's constant interest in this question is greatly appreciated."

A reservation to the American program was to the effect that the use of prepared opium and the production of raw opium are legitimate so long as they are in accord with Chapter 2 of the Hague Convention. The real question now is whether the provisions of the Hague Convention are to be regarded as adequate.

The proposals made by the Opium Advisory Committee have still to be ratified by the Council and the Assembly of the League of Nations

before they become effective and one adverse vote in the Council would throw them out.

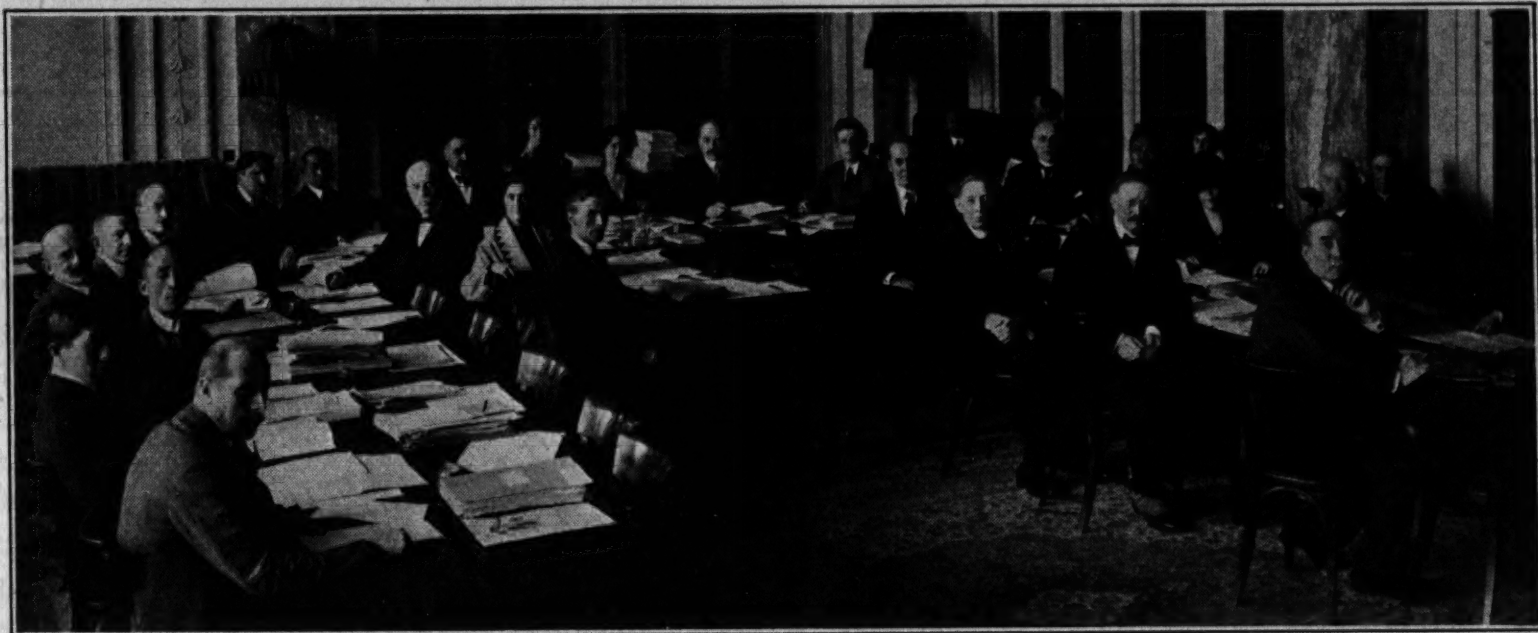
VIGOROUS SUPPORT FOR THE WORLD COURT

The action of the Federal Council in behalf of the International Court of Justice, reported in the last issue of the BULLETIN, has been followed by the preparation of a special pamphlet entitled: "A Challenge to the Churches: The Permanent Court of International Justice." 8,000 copies of this pamphlet have already been mailed to the Ministerial Associations in cities and towns throughout the country. The phenomenal attention given to the Federal Council's activity by the daily press is reported elsewhere.

Some of the Hearst publications have given circulation to a wholly false report that the action of the Federal Council in behalf of the World Court was taken at the special solicitation of the Department of State. The rumor is without a shred of truth. The fact is that both the Federal Council and denomination after denomination, through their official bodies, were vigorously urging such a step long before the proposal was presented by the Government. In December, 1921, the Executive Committee of the Federal Council made a special appeal for the entrance of the United States into the Court of Justice, and in May, 1922, presented a Memorial to the President and the Secretary of State, expressing what the Council felt to be the strong conviction of the overwhelming majority of the Christian forces of the country.

RELIEF TO RUSSIA CONCLUDED

The Federal Council's fund for the relief of the Russian famine was closed by the spending of the remaining balance for packages of clothing to be distributed by the American Relief Administration, chiefly to the Russian clergy, under instructions from Dr. Zelig, who represented the Council in Russia last summer. Although the desperate need for food has been relieved, there will unquestionably be need for



THE OPIUM CONFERENCE IN SESSION AT GENEVA
(From an exclusive photo furnished by Bishop Brent)

assistance in other ways for sometime to come. The need for clothing has been reported as especially acute, and it was upon recommendation of the officials of the American Relief Administration that the \$6,000 remaining in the funds received by the Council for Russia, were expended in this way. In cooperation with the American Friends Service Committee, the Federal Council sometime ago made an appeal for good second-hand clothing, to be distributed by the Quakers. This appeal still holds.

CONFERENCE ON SITUATION IN HAITI

On May 15th the Committee on American Responsibility in Haiti and Santo Domingo, appointed by the Federal Council, the Home Missions Council and the Committee on Cooperation in Latin America somewhat more than a year ago, held a special meeting to confer with Professor W. T. B. Williams, who had recently visited Haiti on behalf of the Department of State to study the educational system.

Professor Williams reported that while a small percentage of educated Haitians vigorously opposed the presence of the American marines, there seems to be an appreciation of the fact that the country is in a more peaceful condition than it has been for many years.

LUNCHEON FOR PRESIDENT OF LEAGUE

On June 1st the Commission on International Justice and Goodwill gave a small luncheon in honor of Señor Agustin Edwards, President of the Third Assembly of the League of Nations and also presiding officer of the recent Pan American Conference in Santo de

Chile. Señor Edward's address is reprinted on another page of the BULLETIN.

COMMITTEE ON MEXICO DEVELOPING PLANS

The Committee on Relations with Mexico has held two meetings within the last month to consider the possibility of steps which might lead to the establishment of the proposed Christian University in Mexico City. At the last meeting Bishop Wilbur P. Thirkield and Dr. Moises Saenz, both of Mexico, were present. It is expected that in the Fall, Rev. O. W. E. Cook, a missionary in Mexico under the Methodist Episcopal Board and one of the Protestant leaders of that country, will be able to come to this country to initiate an active effort to secure support for the project.

DR. MONTGOMERY HONORED BY BRITISH

Dr. George R. Montgomery, Director of the Armenia America Society and Associate Secretary of the Federal Council's Commission on International Justice and Goodwill, recently received through the Department of State at Washington, a piece of Royal silver plate, the gift of the British Government, in recognition of the service rendered to British citizens in Turkey during the War.

A testimonial dinner was tendered to Dr. Montgomery by a large group of American citizens interested in the Near East problem, and more especially in justice to the Armenians, on the evening of May 3rd, shortly after his return from his special mission to Lausanne and Russia in behalf of the minorities in the Near East.

Increasing Fellowship with Near Eastern Churches

ONE of the most significant developments in the American churches during the last two or three years has been the enlarged fellowship with the Orthodox Eastern Churches. Out of the experience of suffering through which they have passed in the Near East, Russia and elsewhere, they have looked to the American churches for sympathy and help, and the generous response has, in the judgment of those who are in close touch with the Eastern churches, done more to develop co-operation and understanding than could be achieved by decades of discussion.

These new contacts have been effected in large measure through the Federal Council of the Churches of Christ in America as the central agency through which the churches of this country could express sympathy and with which Eastern churches could reach most easily the Christians of America.

The work of the Federal Council's representative in Russia, Rev. John Sheridan Zelig, in distributing relief to the Russian clergy; the service of Dr. George R. Montgomery, Associate Secretary of the Federal Council's Commission on International Justice and Goodwill, to the Armenian and to the Greek refugees; the magnificent work of mercy done through many years by the Near East Relief, with which the Federal Council has been in constant and intimate contact; the efforts of officers of the Council to assist the Patriarchate of Jerusalem in finding financial support for the preservation of the Holy Places in Palestine, and many other contacts between representatives of the Council and the Eastern churches, have prepared the way for a new day in the relationship of these two great branches of the Christian church.

MESSAGE FROM METROPOLITAN OF ATHENS

The most recent expression of this new relationship is a cablegram from His Grace, Chrysostom, the new Metropolitan of Athens, who has sent to the Council a message urging its help in caring for the refugee problem and in maintaining itself in the face of its present difficulties. The message reads in part:

"In the Name of our Heavenly Father, I humbly desire at the moment of assuming my official duties as head of the Church of Greece to greet the great churches of America, with many of which I had the privilege to get acquainted during my visit to America. Our heart is sorrowful unto death, beloved Brethren, owing to the wanton destruction of innocent lives and from inflicting untold sufferings to

millions of people by the enemies of civilization and Christianity. . . . Greece finds herself alone today in the execution of a sacred duty which should be shared by all Christian people. . . . Let us, Brethren of America, unite our efforts in saving our faith by our bond of love and let us preach to friend and foe alike the gospel of our Lord to the end that the persecution shall cease and peace may reign. The Greek Church finds herself today once more as in 1453 in the front trenches against the enemies of our faith. Do not leave us alone. We need your love and your prayers."

The progressive character of the leadership of the newly consecrated Metropolitan of Athens is indicated by his address, summarized in the July issue of "Current History" under the following points:

"1. Reorganization of the administration of the Church of Greece and its emancipation from State interference in church affairs;

"2. Amelioration and raising of the standards of the Greek clergy according to the best standards attained in European and American churches;

"3. Modernization of the Church, which must be not only a congregation for prayers, but a force to coordinate and serve men in all phases of their life activities;

"4. Closer communion, under the leadership of the Patriarchate at Constantinople, of all the Orthodox Churches;

"5. Establishment of friendly cooperation between all the Christian Churches throughout the world."

CROSS OF THE HOLY SEPULCHRE CONFERRED

By order of His Eminence, Damianos, Patriarch of Jerusalem, the Golden Cross of the Holy Sepulchre was conferred upon Doctor John M. Moore, Chairman of the Federal Council's Administrative Committee, and Doctor Charles S. Macfarland, at the May meeting of the Administrative Committee.

The New Opportunity in the Near East

By S. RALPH HARLOW

Formerly of the International College at Smyrna

IN the camps in the Near East where refugees are gathered by hundreds and by thousands, there arises an opportunity for raising up an adequate Christian leadership such as the Christian Church has never faced in all of its missionary endeavor in the Near East.

As Dr. Quimby said after visiting the orphanages and the relief centers: "Our missionary opportunity in this area is without parallel in the history of Christian missions. To bring to maturity, in the next fifteen years, a hundred thousand young people whose hearts are filled with Christian hopes and dreams, is to lay securely the foundation for the Kingdom of God in this too-long backward part of the world. I regard it as the *greatest missionary challenge of a century*." When we speak of this missionary opportunity we mean, of course, not winning the members of the Orthodox Eastern Churches away from their own faith but deepening the spiritual life of these Churches and bringing them the benefit of all that the American Churches have to give.

The Church in America is in a unique relationship to this great opportunity. These children owe their lives to American help. The arms reached out to them, and the hearts that have given them the love which the father and mother, dead of starvation or a knife, on the road to exile, might have given, have been the arms and hearts of those who call the Stars and Stripes their flag.

Those of us who have worked among the Turks, and who are eager for the winning of the Moslems to our Lord and Saviour, have been longing for the day when we might see an awakened missionary consciousness in the Old Churches. Under the conditions which have existed in the Near East, the Greeks and Armenians have no doubt had a partial and imperfect understanding of the deeper significance of the life and teachings of our Lord. But if, with so meager and inadequate an understanding of the Mind of the Master, they have endured so much for His name, may we not say that, given wise guidance and Christian fellowship and training, they will yet produce a *leadership which shall capture the Near East for Christ*.

What a picture that is! These ancient Churches of our faith *revived, inspired, and enthused* with young lives, devoted to the winning of the Near East to Christ, going forth with a missionary passion for the redemption of those who persecuted their fathers, but whom they claim in brotherhood for the family of God!

An element which makes the present challenge unique, is the changed attitude of the leaders of the ancient churches, and of the Greek government. For years, the leaders in the ancient churches were suspicious of any form of missionary activity or cooperation. Today that situation is radically changed. It has changed in the past few years, "even in the past few weeks."

Even in my own limited missionary experience of ten years, I have been invited not once but several times to preach from the pulpits of Armenian Gregorian churches, and in churches of the Greek Orthodox communion. On one occasion when I spoke to a large multitude in the Cathedral of the Armenian Patriarch in Constantinople, I seemed to catch a vision of a new day in the Near East, when hand in hand, we who bear the name of Christ might all press forward to a common goal.

And something happened on the Smyrna quay which Greece will never forget. Under the American flag, which flew alone when the British and French and Italian ships sailed out of the harbor, thousands of Greek Christians were rescued by American missionaries and relief workers and were carried on American destroyers to safety. In the great refugee camps throughout the Near East, American missionaries and relief workers of the Near East Relief have been carrying on a faithful ministry of Christian love. All Greece has responded to this example of Christ-like service. From patriarchs and bishops, from government officials, cabinet ministers, and from the King and Queen, have come expressions of gratitude.

An appeal has been made, supported by the King, Venizelos, the Minister of Education, and the Prime Minister of Greece, that at least four American colleges be established in Greece. The Greek Government has already voted 200,-

000 drachmae for the establishing of an American Board school for young women in the neighborhood of Athens. *For the first time in history*, the leaders of the Greek Government and the Greek Church reach out their hands and say to the Church of Christ in America, "*Come over and help us.*" Old restrictions have been done away; the Bible may now be printed and circulated freely; the Young Men's Christian Association is welcomed in the University of Athens. A general in the Greek army built with his own money a large Y. M. C. A. hut for his soldiers.

The opportunity among the Greeks and Armenians is not to proselytize or to make Protestants of these children of the eastern branch of the Christian Church, but they do need, and recognize that need, a more adequate spiritual leadership in their own priesthood and laity. *And we can help them train that leadership.* Only recently the Greek Orthodox Church definitely invited American missionaries to become members of the faculty of one of their theological seminaries, and both the Armenian and Greek Churches have cooperated in forming the faculty for the American Board School of Religious Education in Constantinople. In our Student Conference at Smyrna, priests and bishops of the Greek Orthodox and Armenian Gregorian Churches have gladly participated, giving addresses and expressing their appreciation of what these conferences were doing for their young people.

At the last Paradise Student Conference which I attended, on the campus of the International College at Smyrna, Archbishop Crisostom, the Metropolitan of Smyrna, gave one of the principal addresses on the subject, "Our Oneness in Christ." The other day the Turkish army came down into Smyrna. The Archbishop could have escaped on a Greek destroyer. He said, "The good shepherd gives his life for his sheep." Now he shares with Polycarp the crown of martyrdom. Yesterday, he stood with us; today his martyr blood cries to us to stand by his people.

Who will answer the challenge? At present probably no mission board is in a position to assume particular responsibility for this field. Whether or not the American Board will be able to continue its noble work in Turkey, under restrictions that will be most trying and where much patience and love will be required, and at the same time enter into the wide open doors in Greece, is a question which cannot be decided immediately. But the situation in

Greece which Dr. Quimby calls "the greatest missionary challenge of a century" *cannot wait.* Cannot the Federal Council of Churches seriously consider this situation? Some *united effort* should be made in the immediate future towards offering our fellow Christians in Greece and in the refugee camps substantial assurance of help along the lines of training their young people for Christian leadership.

The Christian missionaries who have been working with Moslems have gone on record unanimously of their intention to continue their labors and their efforts on behalf of the Turks. This is as it should be. But it will be a sad commentary on our loyalty to our *fellow Christians* and of our vision of the Holy Catholic Church, if in this hour of agony and crucifixion among the eastern Churches we turn our backs on them while we continue our efforts among those who have persecuted and oppressed them. It is not a question of one over against the other; of work for Moslems versus work for Christians. It is a challenge to include those who have a *unique right* to our fellowship in our endeavors and plans for the winning of the Near East to Jesus Christ.

I should like to see the Federal Council appoint a committee to deal with this Near Eastern problem. This committee should extend a hand of fellowship to the Greek Orthodox Church and the Armenian Gregorian Church. Let us ask the leaders of these ancient churches in what ways we can be of service to them now. They will also be open to suggestions from us as to lines of cooperation.

A comprehensive plan might be mutually arrived at whereby a union Christian university, looking especially to the training of Christian teachers, social workers, and priests, might be established in Greece.

The establishing of scholarships in some of our centers of religious education in America, and open to young men and young women of Greece selected for this training, might be another means of strengthening the religious forces among the Eastern Churches.

It might even be feasible to suggest the calling of a conference in Athens, of the religious leaders of the Eastern Churches in cooperation and fellowship with selected leaders representing the Federal Council.

We have talked and dreamed, and sung, of such fellowship and unity, but never has there been an hour so crowded with opportunity for actually realizing these dreams as the present hour.

Blazing New Paths in Interracial Cooperation

SEVENTY-FIVE white and Negro citizens representing the Churches of both races, the social agencies of the city, several of the largest employers of labor, women's clubs, and the welfare departments of the city government spent May 6 and 7 in considering the problems arising out of the complex contacts of the increasing white and Negro population in Chicago. This interracial conference was held under the auspices of the Chicago Church Federation and the Federal Council's Commission on the Church and Race Relations.

The following leaders presented various phases of the question:

Dr. Howard Agnew Johnston, President Chicago Church Federation; Dr. George E. Haynes, of the Federal Council; Miss Mary McDowell, Commissioner of Public Welfare; Dr. Will W. Alexander, Director of the Commission on Interracial Cooperation; Dr. George C. Hall, former member of the Chicago Commission on Race Relations; Dr. Carl G. Roberts, of the Chicago Branch of the N. A. A. C. P.; and Mr. Joel Hunter, General Superintendent, United Charities of Chicago. "The Negro in Industry," "Housing Conditions," "Inter-Racial Cooperation," "What the Churches Can Do," were among the subjects discussed.

A Committee on Recommendations issued a most comprehensive and interesting series of recommendations touching questions of housing, churches, recreation, industry, etc.

Among the recommendations are the following:

"The question of relations of the races has a fundamental religious significance and must be solved by application of the principles of brotherhood.

"We recommend that the existing "The Commission on Race Relations" of the Chicago Church Federation be so reorganized and enlarged that it will include all agencies—religious, social and civic—touching the field of race relations that wish to join, including outstanding individuals.

"It is the judgment of this Committee that the various Negro church bodies, such as the

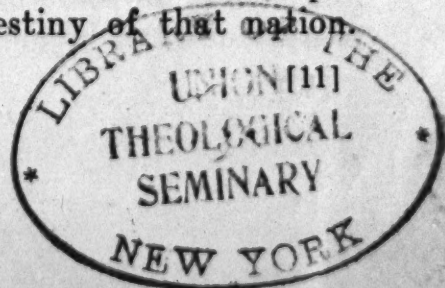
A. M. E., A. M. E. Z., C. M. E. and colored Baptist, should be represented on the Board of Trustees of the Chicago Church Federation in accordance with the provisions of the Constitution; also that the denominations already identified with the Chicago Church Federation, having a Negro constituency, should include Negroes in making their appointments to the Board of Trustees.

"We further recommend that this Commission, in cooperation with all interested agencies, promote employment of Negro newcomers by

- (a) Interviews with employers to open up opportunities for Negro workers.
- (b) Keeping contacts with employers of Negro labor to advise on perplexing problems and to encourage further employment.
- (c) Talks to Negro workers themselves in churches and factory meetings about punctuality, regularity, attitude toward their work, and other items of efficiency.
- (d) Discussions before white church organizations, commercial and civic organizations concerning the usefulness of Negroes as workers and on related subjects.
- (e) Presentation of the case of Negro workers in a favorable light through the newspapers.

UNIQUE RACIAL COOPERATION

"World Kindred Week" was celebrated in Chicago May 14-18 when the Young People's Commission of the Chicago Federation, banding together the various denominational young people's societies, carried to success an educational campaign started last December. They presented to audiences numbering over 3,000 people, two religious dramas: "Finger-Prints," depicting the relations of white and Negro citizens in America, and "Tides of India," portraying the religious destiny of that nation.



"Finger-Prints" was composed of material gathered during a year's intensive study of racial groups and conditions in Chicago by Mrs. C. C. S. Chorpensing. The cast was made up of an equal number of white and Negro players; the story works out plans of interracial cooperation expressing the Christian spirit. At the root of the race problem, according to the play, is prejudice, loose ideas, rumors, opinions which determine people's actions and attitudes. Fundamental to the settlement of the race question is the elimination of hate. In the words of Donaldson, one of the Negro characters in the play, "Hate is hell; it does not matter whose heart holds it. . . . We must clear hate from all hearts, black and white. We must live in the love of God and country, and that means in the love and brotherhood of folks around us, not black folks, nor white folks, just folks."

WHAT DAYTON IS DOING

A striking instance of interracial cooperation is developing in Dayton, Ohio, under the

Council of Social Agencies with the cooperation and advice of the Federal Council's Commission on the Church and Race Relations. Following a visit of Dr. Haynes a preliminary survey of conditions was made and later a permanent interracial Council was formed under the auspices of the Council of Social Agencies, with representatives from the Federation of Churches, the Y. M. C. A., Y. W. C. A. (both colored and white), the leading Jewish synagogue, the business interests of the city, and all of the social agencies represented in the Community Chest.

They are now working out a program to deal with conditions of employment, housing, recreation, education, etc., based upon the facts disclosed by the preliminary survey. Already out of this effort is developing a spirit of understanding and cooperation not only between white and Negro citizens, but between the religious and social groups whose representatives are thus coming into new contacts.

Helping Churches to Solve Community Problems

THE Community and Industrial Conferences, held in the Mid-West during the latter part of April, were the most successful up to date. The team of the Federal Council consisted of Dr. S. Z. Batten (Baptist) Dr. Charles N. Lathrop, (Episcopal) Dr. Alva Taylor (Disciples) Dr. W. M. Tippy, Mr. W. G. Coleman, president of the Coleman Lamp Co., Wichita, Kansas, Professor Arthur James Todd, director of labor relations, Kuppenheimer & Co., Chicago, and Mr. Eugene J. Brock, representative of the International Association of Machinists, Detroit.

The Commission on the Church and Social Service joined with the special campaign for international cooperation in order to economize the time of the communities visited.

The two groups united on Sundays at Kansas City April 22nd and Minneapolis and St. Paul April 29th. During the week they took alternate days at Kansas City, Topeka, Omaha, Des Moines, Minneapolis and St. Paul. The speakers appeared before influential churches, divinity schools, councils of social agencies, luncheon clubs and chambers of commerce, women's clubs and labor temples. Dr. Tippy ad-

ressed chambers of commerce at Topeka and Des Moines, and was the guest at luncheon of a group of employers and clergymen at Omaha.

Professor Todd, Mr. Brock and Dean Lathrop participated in the conferences on this trip for the first time and were invaluable additions. Dean Lathrop inspected the jails in every community, met public officials and addressed pastors and councils of social agencies and observed conditions and religious work in the jails. Rev. Carl H. Barnett, the new secretary for Community Relations, preceded the teams and helped in the set-up of the meetings.

Interest in the conference on the housing and staff of the seven-day church was marked. The lecture on this subject always resulted in requests for conferences with pastors, architects and building committees.

The series also revealed an increasing concern on the part of the Protestant churches for the religious and social welfare of the masses of the people, especially for the development of a system of religious education which shall be able to plan unitedly for all the children as is done by a board of education in a city.

Government Asks Help of Churches in Army

AT the invitation of the Secretary of War, Honorable John W. Weeks, a notable Conference on Religious and Moral Training for Soldiers, was held in Washington, June 6-8. This is the first time, at least in recent history, when the War Department has called in a large body of representative clergymen for counsel in "magnifying the place of religion in the Army."

In defining the purpose of the Conference, Brig. Gen. C. H. Martin, Assistant Chief of

before the great war. The civilization of the world is threatened. Nothing will hold mankind better together or be of as much benefit to men of all nations as religion."

General John J. Pershing, another of the distinguished speakers, emphasized the need for the best possible program for character building in the army. He said, in part:

"This conference has been called with the hope and expectation that you leaders in the churches and welfare organizations will aid us



CHURCHMEN CALLED INTO CONFERENCE ON RELIGION IN THE ARMY

Staff, who was the presiding officer, said:

"Those who are charged with responsibility for the care of our soldiers and the training of our young men recognize, as have the military leaders in the past, their obligations to their fellow-citizens for maintaining the high religious and moral character of those who are under their control."

The Secretary of War, in addressing the Conference, made a remarkable statement concerning the need for religion.

"I feel personally, as all men must who have passed the meridian of life, a growing inclination towards religion and religious life. I speak in the broadest sense of course. I am fearful about the results that have come and are coming from the late war. Civilization is not, as I see it, as stable a quantity as it was

in devising and carrying forward an intensified program for the Army along moral and religious lines, a program the whole purpose of which shall be to keep soldiers true and strong."

A series of comprehensive findings was prepared by a Committee, of which Bishop William F. McDowell was Chairman. The spirit of the findings is expressed in these words:

"The purposes of our Government in appointing chaplains and the place of religion in the army have been misunderstood, because frequently a chaplain has been used simply to promote what is known as morale. The chaplain does promote true morale in the best possible way—by religious sanction. But morale which looks upon a man only as an efficient fighting machine means militarism in the ascendant, a denial of the soul and an undoing of

the man himself. Against such a process the spirit of America protests. The chaplain has a high and holy office. He is the servant of the religious needs of the men. When he is asked to promote morale first and religion afterwards, he is asked to be false to his mission."

An interesting feature of the Conference was the presentation of a special Bible by the American Bible Society to the office of the Chief of Chaplains of both Army and Navy.

The General Committee on Army and Navy Chaplains, of the Federal Council of the Churches of Christ of America, was the host to the Conference at a special dinner at the Army and Navy Club on Thursday evening, June 7th. At the session following the closing address of the Conference was given by General Hines, Deputy Chief of Staff of the U. S. Army.

CHAPLAINS' COMMITTEE MAKES PLANS

On June 7 the Committee on Army and Navy Chaplains held an important meeting. Among its resolutions concerning future policies and lines of work, were the following:

1. That such provisions be made in the numerical strength of Chaplains whereby every soldier of the Army, wherever stationed, shall have full opportunity to receive the personal counsel, guidance and services of a Chaplain.
2. That the Congress so legislate that the grades in the Chaplains' Corps include the rank of Colonel and that advancement be placed upon an equality with the other non-combatant branches of the Army. And also that the grade of the Chief of Chaplains be in accordance with that of the heads of the other departments of the military service.

RELIGIOUS WORK AT TRAINING CAMPS

That the Government is taking a new interest in the moral and spiritual interests of the soldiers there is evidence from many quarters. Recently Major Thomas L. Crystal, representing General Robert L. Bullard, Commander of the 2nd Corps Area, invited a conference of representatives of the Roman Catholic Church, the Hebrew Synagogues, the Federal Council and the New York Federation of Churches to ask the cooperation of the churches in the religious work of the Citizens Military Training Camps. Major Crystal, while warmly commending the welfare organizations, urged the desire of the army officers to secure the direct

help of the church bodies, the churches and the pastors near the camps.

Father John J. Lyons, Rabbi H. Veld and Dr. Macfarland (Reserve Chaplain) were invited to visit the camps on behalf of the churches. The three national church bodies were requested to secure the cooperation of local churches near the camps.

DR. SANFORD HONORED FOR SERVICE TO CHRISTIAN COOPERATION

On June 6th the Rev. Elias B. Sanford, more than any other man the founder, and at present the honorary secretary of the Federal Council of the Churches, celebrated his eightieth birthday. This was the occasion for the receipt of a flood of congratulations and testimonials of affection and esteem from scores of leaders in all the churches of the country.

Included in this remarkable manifestation of respect and honor was a telegram from Honorable Charles E. Hughes, Secretary of State, who had been associated with Doctor Sanford in the early development of the Council. Mr. Hughes telegraphed, as follows:

"Permit me to extend my heartiest congratulations upon your eightieth birthday. I remember with the greatest pleasure our association many years ago in connection with the endeavor to secure suitable cooperation among the churches and I wish to express my appreciation of the important services that you have rendered. My best wishes for your continued health and happiness."

Another striking evidence of the influence of Dr. Sanford's work, was a message from former President Woodrow Wilson, who had come into touch with Dr. Sanford at the annual meeting of the Executive Committee of the Federal Council in Columbus in 1916. Ex-President Wilson wrote Dr. Sanford, as follows:

"I take the liberty of writing to express to you my most cordial salutations and congratulations on your eightieth birthday which I understand is to occur on June 6th. I hope that you will be spared to enjoy many more birthdays, and I am sure it must give you great satisfaction and solace to look back on the work you have done, which has accomplished so much and won you so many friends.

"Among these friends I am glad to count myself, and proud to sign myself,

Cordially and Faithfully Yours,

WOODROW WILSON."

New Year-Book—A Mine of Information

THE Year-Book of the Churches, 1923-1924, edited by E. O. Watson, is just coming from the press as this BULLETIN appears. This edition retains all the features that made the Year-Book of 1921-22 so valuable and adds important new features.

The first 250 pages are taken up with a Directory of religious bodies, brought carefully up to date. It gives a full statement of history, doctrine and polity, not only for the evangelical denominations, but for other organizations concerning the history and progress of which all should be informed. The officials, boards, periodicals, editors, educational institutions and executives, with addresses, are listed under each denomination. Pages 252-295 set forth fully the organization, scope and work of the Federal Council of the Churches.

175 pages are given to a directory of other interdenominational bodies, governmental agencies and organizations engaged in social service. Twelve pages are given to the Chaplains, names, rank, denominational affiliation.

41 pages are given to statistics and general information. Under this section will be found complete statistics of all churches, of foreign and home missionary work and of the Y. M. C. A. and Y. W. C. A.

COMPARATIVE STATISTICS

Pages 397-401 present a carefully compiled study of religious statistics for 1922, analyzing the remarkable gain in churches, ministers and members, made in 1922. The growth in church members as compared with growth in population in the United States, 1890-1922, shows a small but steady advance of church members over population, and the fact that in 1890 the church membership was 34% of the population while in 1922 church membership was 45%. There is a calculation of the "constituency ratios" of Roman Catholic, Protestant and other faiths, and no faiths. A table of special interest shows the relative growth of Roman Catholics and Protestants in the United States from 1890 to 1922. During this period the Roman Catholics gained 146.5% and the Protestant churches gained 103.5%, the average per annum for the 32 years being 4.578 for Roman Catholics and 3.23 for Protestants. 1921-22 shows a decided reversal in per cent progress; Roman Catholics an increase of 1.22, and Protestants 3.38.

The history and significance of prohibition in the United States is presented, with tables as to the ratification of the 18th amendment. A valuable outline of Church history is presented by Dean W. E. Garrison of the University of Chicago. The book concludes with a bibliography of Christian cooperation.

WHAT THEY SAY ABOUT IT

The 1922 edition was most favorably received. *The Pacific Christian Advocate* said, "There is probably nothing quite like it in existence." *The Christian Intelligencer*: "One of the indispensable books that must be on every desk. In it is to be found information concerning the churches that cannot be discovered elsewhere without great research." *The Sunday School World*: "It is a volume of value to every Christian worker whose interests are broader than his own community and church."

Dr. Gilbert T. Rowe, Editor of the *Methodist Quarterly Review*, says: "It contains more valuable information than it seems possible for one medium sized volume to hold. . . . The Federal Council of the Churches of Christ in America presents the finest instance of Christian cooperation that the world has ever known, and the Year-Book is but a minor result of the activity of that organization."

Unquestionably the 1923 edition surpasses that of 1922 in value. It is fully indexed, bound in cloth, and sells for \$1.50. Copies should be ordered from the Federal Council of Churches, Washington Office, 937 Woodward Bldg., Washington, D. C.

Annual Meeting in Columbus

At the special invitation of the Ohio Council of Churches and the Columbus Council of Churches, the Executive Committee of the Federal Council is to hold its next annual meeting in Columbus. The dates of the gathering are December 12-14.

The First Congregational Church, Rev. Irving Maurer, pastor, has extended a generous invitation to the Council to avail itself of all its facilities during the meeting.

Plans are already being made for the program of this meeting, which, it is confidently believed, will be one of the most interesting and significant in the history of the Council.

Present Conditions in the European Churches

By REV. ADOLF KELLER,

*Secretary of the Central Bureau for Relief of the Evangelical Churches
in Europe, and of the Swiss Protestant Federation.*

The following is the substance of a message which has been brought by Dr. Keller personally during the last few months to many groups in the American Churches. He has attended most of the denominational assemblies held during May and June, has spoken in many cities throughout the country and has conferred with leaders in all the denominations, following a strenuous itinerary prepared by the Federal Council's Commission on Relations with Religious Bodies in Europe. Everywhere he has made a most profound impression.—EDITOR.

EUROPEAN Protestantism at the present time is passing through a serious crisis and in many of the European countries is fighting hard for its existence. While the distress is not the same in all the different countries, it can be safely said that most of the evangelical churches and their welfare institutions are confronted with the most critical situation since the Reformation.

There is a widespread saying that from the military standpoint, France has won the war; from the political standpoint, Great Britain; from the economic, the United States; from the cultural, the Jews, and from the religious point of view, the Roman Catholic Church has won it. That would imply that Protestantism has lost it; and, unfortunately, there is evidently a great deal of truth in this expression. We see nearly everywhere a tremendous increase of Roman Catholic influence and power. The Roman Catholic Church is a highly centralized organization. Protestantism, on the other hand, is individualistic on principle, and has not had in Europe until last year much cohesion or cooperation. The over-emphasis on individualism, our greatest weakness, is doomed now to disappear.

The great distress prevailing in many countries threatens especially the Protestant charitable and benevolent institutions. A portion of such activities have already come to an end. There is hardly a week that we do not hear an alarming cry of distress from some orphanage, or deaconesses' home, or a hospital, or an evangelical school: "Come over and help us, or we shall have to close our doors." The condition of these institutions is all the more serious because most of them are not a definite part of the regular church work, as in America, but are dependent upon voluntary contributions from individuals.

Church buildings, not only in France, but also in Galicia and Latvia, are still in ruins, or badly damaged, while in Czecho-Slovakia

many of the evangelical parishes formed by the new evangelical movement have no buildings of their own for their gatherings. The situation in France and Belgium has long been familiar to Americans, and everyone knows that the heroic Protestantism of these countries needs help and support for its great task.

The condition of Protestant pastors in Saxony, Brunswick, Lippe and in certain parts of Czecho-Slovakia, Austria, Jugo-Slavia, Italy and Hungary, is acutely alarming. The parishes are unable to give their pastors a salary sufficient to protect them and their families from stark hunger. In some countries, such as Austria, Poland and Hungary, the chief anxiety is for the preservation of the evangelical schools. If they have to be closed, the coming generation cannot be educated in the evangelical faith and these Protestant minorities will disappear. The religious press is rapidly dying. In one country not less than three hundred church periodicals have disappeared during the last six months.

The lot of the children is heartrending. In large cities ten per cent of the children have no under-clothing. Four-fifths of the children in certain cities are under-nourished and nearly half tuberculous. Of course, all this distress is only a part of the general need of the people, especially of the middle class. And this middle class is vanishing—a social phenomenon of far-reaching significance. There is a great and silent dying in the middle classes throughout Europe.

PRESENT DISCOURAGEMENT

From a spiritual and religious point of view this state of things (in many parts conditions are now far worse than during the war) means deep discouragement, loss of faith, even disbelief in the love of God, and surely in the love of man. Thousands are submerged in utter despair and have lost all hope. Certainly there is also a wonderful heroism of faith, a new spirit of resignation and sacrifice, and new life which the Lord awakens so often when the human heart feels humiliated and has lost all self-confidence. There is in Czecho-Slovakia, Austria, and other countries, a new hunger for the Gospel, a new movement towards the evangelical faith. But in spite of these signs of new life and faith, those who know the situation are deeply concerned in their hearts for the immediate future of Protestantism in Europe.

HELP ALREADY BEGUN IN EUROPE

The Churches of the neutral countries on the continent of Europe are doing their utmost to stem the tide of distress in their neighboring countries. These Churches, however, are poor in resources compared with those of the United States. Yet out of their poverty the Churches of Denmark, Holland, Norway, Sweden and Switzerland have generously supported the relief work for the suffering Churches, and within the last six months, under the most trying economic conditions, they have raised approximately \$250,000. Some of the British Churches have given considerable help also.

The Central Bureau for Relief of the Evangelical Churches of Europe, in Zurich, which has been created by the Bethesda Conference in Copenhagen in the summer of 1922, with the

help of the Federal Council of the Churches of Christ in America, has been approved by the great majority of the European Churches and is today the center of this movement for comprehensive relief of the stricken churches. It is in constant touch with the newly created national offices for relief in all European countries, composed of official representatives of the Churches and the different Christian agencies and interests. The Bureau can also supervise

the numerous demands for help coming from all parts and help to bring justice and order into evangelical relief work. The office is not intended to take the place of the denominational relief work, which brought the first assistance to the needy Churches, and for which they feel a deep and lasting gratitude.

THE APPEAL TO AMERICA

The European Churches grant their help not from a denominational point of view, but in the interest of the common evangelical cause which is at stake. They have done a great deal, and under great difficulties. But on the European

continent there are five countries, with about 15,000,000 who are able to give help. The distress, however, extends over fifteen countries, with nearly 50,000,000 souls! It is clear, therefore, in the face of the overwhelming vastness of the need, that the major part of the required aid must come from America. And it must come soon. For all that has been done by America already, there is deep gratitude, but unless the crisis is considered as a *common cause for world brotherhood*, the majority of European Churches with their home missionary work, their evangelical schools and evangelical press, are in jeopardy. We ask not for our-



CENTRAL BUREAU OF RELIEF, EXECUTIVE COMMITTEE
Keller (Secretary); Jorgensen, Vice-President (Denmark);
Cholsy (Geneva); Koren (Norway); Bohringer, President
(Basel); Boehl (Holland); Herold (Switzerland);
Bishop Nuelsen.

selves, but for our suffering brethren and for the sake of European Protestantism as a whole.

This is a grave responsibility, especially in view of the many demands already made on America by devastation, famine, and distress abroad. The facts, which could easily be multiplied, present, however, an irresistible question which will arouse in every evangelical heart a wider vision of the Christian family, and a deeper feeling of Christian responsibility. "Will you help us to save European Protestantism? Will you help us to preserve not only its charitable institutions, its schools, its minorities, but also its faith in the brotherly love of the great evangelical family?" It would be a terrible disappointment if help could be found for all those in distress except the members of the Mother Churches of Europe, if interest and sympathy could be awakened for China and the Near East, and not for the cause of European Protestantism!

American Protestantism has a unique opportunity to do what the American nation could not do, namely, win back the confidence of the European peoples and evangelical churches, and to take up a great constructive piece of work of evangelical love. What is needed is concerted and cooperative action. Emphasis must also be laid on the fact that such practical work is the best preparation for all the movements toward greater unity among the Churches, while a failure of this relief work would gravely compromise these movements. Brotherly help granted in an unselfish Christian spirit of sacrifice and service would not only save numberless Protestant institutions, strengthen the faith and courage of millions, but also further the cooperative movement in European Christianity and strengthen in a special way the bonds between the Protestant bodies of Europe and America, and between America and Europe as peoples of one brotherhood.

Dr. Keller's Mission

It is too early to report upon the important mission of Dr. Keller to our churches. He has covered almost incredible areas of our nation during his short visit, visiting practically all of the denominational assemblies in session, meeting our various boards in conference, and addressing many public meetings in our churches and preaching every Sunday.

He has done everything within the power of human possibility within so short a time with so much to cover. There is no question about the profound impression which has been created wherever the European messenger has had an opportunity to present his cause. It is hoped that the foundation may have been laid for appreciable, tangible results. Several assemblies have taken action looking towards the introduction of European needs into their budgets. Several local federations have appointed cooperating committees and on the whole a new understanding has at least been initiated among our people.

This great issue will be brought before all of our local churches in the fall when, it is hoped, a real movement for the relief of our sister churches in Europe may be begun. The Federal Council's Commission on Relations with

Religious Bodies in Europe at its last meeting expressed the judgment that the cooperation of the Central Bureau in Europe was absolutely essential to any appreciable results in America and that the most direct and intimate relations possible must be established between the Central Bureau and our denominational bodies and churches. It was the unanimous feeling of the Commission that this would only be done by the personal presence in America of a representative, or preferably representatives, of the European churches here on the ground to interpret a situation which can only be adequately visualized by those intimately familiar with it. Therefore, the Central Bureau will be requested to continue the work so effectively begun by Dr. Keller by sending him back in the fall, or if that is not possible, sending some representative or representatives who can get close to the heart of our churches and our people.

It would be a serious omission from this statement were it not to be said that Dr. Keller has been a blessing to our own churches and people during his mission.

C. S. M.

China's Struggle For a Place Among the Nations

By SIDNEY L. GULICK

An illuminating account of the present situation in China, written in Shanghai by the Secretary of the Federal Council's Commission on International Justice and Goodwill.

IN all the important centers in China, on May 7th or 9th, students and merchants observed "Humiliation Day." In the North May 7th was the day, the date on which in 1915 the Japanese Government presented to China the now famous Ultimatum, which brought to an end the prolonged conferences over the "Twenty-One Demands." May 9th was the day on which President Yuan Shi-Kai accepted the terms of the Ultimatum.

The writer was privileged to be an observer of one of the many meetings held by students in Shanghai. Some 1600 were packed into a room that might comfortably accommodate 1200, for a meeting that lasted about four hours. In addition to stirring addresses there were three dramatic productions portraying China's humiliation through the Twenty-One Demands and subsequent events.

Perhaps even more significant than the students' meetings was a monster meeting of business men, sponsored by the Shanghai Chamber of Commerce. Two hundred organizations were represented and over ten thousand were stated to have been in the audience, most of them standing through the protracted meeting. The emphasis of the speakers was "against Japan's refusal to abrogate the remaining portion of the Twenty-One Demands." It is highly significant, however, that the impotence of the present Government was also heavily scored. One of the main speakers declared that the true humiliation of the day was that of the Chinese militarists, because though they have hundreds of thousands of soldiers at their command, they cannot protect a single railway, as shown by the bandit raid upon the Peking train four days before, when some thirty foreigners and 200 Chinese were carried off to the mountains. The humiliation, he declared, is also that of the members of Parliament, because of years spent in filibustering and doing practically nothing on the Constitution. The humiliation is also that of the people, he concluded, because they had continued to tolerate all this outrage and negligence without protest and resistance.

MEANING OF ANTI-JAPANESE MOVEMENT

One cannot but sympathize with the Chinese students and people in their efforts to assert their national rights and express their national self-consciousness. By these demonstrations and dramatic presentations of their national plight and earnest aspirations, China is creating for herself a soul. Public opinion is now beginning to find itself, a step of the utmost importance if China is ever to become a truly self-governing nation able to stand four-square with the nations of the world on a basis of equality. Many are beginning to see that the real cause of her humiliating situation is the venality and incompetence of so many of her political leaders and the unpatriotic indifference of her merchant and middle classes. They are also beginning to see that the dense ignorance of the masses is a terrible load and a frightful obstacle.

China's leaders are accordingly setting themselves to the task of awakening the people and of developing among the masses a sense of shame along with the feeling of patriotism. The anti-Japanese agitation is the easiest and the most natural line of attack; the objective is concrete; the humiliation is manifest and easily pictured. Great changes are already evident in the spirit of the people. Millions of people are being welded into a nation with a patriotic sense of unity and honor. All this is being done without any authoritative leadership, such as Japan has enjoyed for two generations. But voluntary leadership is springing up in every center. Of course it is more or less crude and often inadequately informed, but the significant thing is that the leadership is developing and experience is bringing sobriety and sanity.

ATTITUDE TOWARDS JAPAN'S NEW POLICIES

The strength of the present anti-Japanese agitation is somewhat surprising to an onlooker, in view of the recent adoption by Japan of fundamental changes in her policies toward China. This change, first manifested at the

Washington Conference, has been consistently carried out since by a number of notable events, the transference to China of the railway, the wireless plants and other properties in Shantung, the withdrawal of troops from Hankow, the dismantling of the wireless plant at that place, and the closing of all Japanese post offices in China. As a result of these new policies there was for a few months an apparent lightening of the tension of Chinese feeling toward Japan. Japan had hoped that her actions and her friendly policy would be really appreciated by China, and be regarded as evidences of a desire to be fair and friendly.

Chinese agitators look upon these transactions in a different light. Japan, in their opinion, has merely returned stolen goods and deserves no special thanks. She has in fact returned only a part of wicked profits of the Twenty-One Demands. If Japan wishes China's friendship, let her return the whole. Let her wipe the slate clean of that humiliating transaction and the obnoxious Demands. Let her do something that is positively generous. The lease of Liaotung expired in March; if she wants to be friendly, why, they say, does she not return it? Continued possession is a violation of China's sovereignty and is not friendly. Evidently Japan has had no change of heart, and restored Shantung more because of compulsion than the rising tide of liberal public opinion in Japan herself.

The Chinese statement starts with the violation of international principles and good neighborliness by Japan in presenting the Twenty-One Demands forced through by an Ultimatum. The Japanese statement, on the other hand, starts with the Sino-Japanese treaty of 1895 by which Liaotung was ceded to Japan, the result of the China-Japan war. An ultimatum, however, from Russia, Germany and France at once forced Japan, under duress, to return it to China. In less than three years China treacherously gave it to Russia, and in seven short years Russia's encroachments in Korea precipitated that war with Russia in which Japan had to fight with the giant of the north for her very life. Although the new ninety-nine year lease was made (1915) in the treaty secured by the Ultimatum, it is not, Japan holds, for that reason illegal or invalid in international law. So far as Japan is concerned it was accepted by China's chief and lawful representative, President Yuan Shi-kai, and is therefore legal and binding on China.

But wholly apart from the legal aspects of

the question, Japan asks whether she can wisely return Liaotung to China under present conditions in China and in Russia? And if returned who would have it? The Peking Government which has no authority or influence outside of the city itself? Wu Pei-fu, one of the military barons seeking to become the military dictator of China? Chang Tso-lin, another military Baron and dictator? And what assurances could China give that the whole area would not ere long come again under Russian domination, especially if Japan withdraws from south Manchuria?

ENMITY OR FRIENDLINESS

China and Japan are evidently looking at quite different sets of facts, each jealous for its own interests and honor and thinking little of the needs and honor of the other. Important Chinese leaders have assured the writer that the Chinese people wish to have friendship with Japan but that it is impossible on a basis of humiliation and dishonor and violation of China's sovereignty. Many Japanese, likewise, have assured him that the Japanese desire friendship with China, but that for this a stable, reliable and efficient Chinese Government with which they can deal and on which they can rely, is essential.

It would seem as though some method might be found and some mutual agreements might be devised by wise statesmen that would remove the sense of humiliation undoubtedly felt by China's young millions in connection with the Twenty-One Demands, and that would also assure Japan that she would not again be exposed to the danger of a fresh struggle with Russia, in the decades not far ahead. The permanent welfare of the two Far Eastern Peoples depends on the appearance of leaders of broad vision and effective statesmanship. Their interests are inseparable; they need each other.

Rev. Samuel McCrea Cavert, the junior General Secretary of the Federal Council, sails for Europe on July 12 and will spend six weeks on the Continent in various conferences with representatives of the European Churches.

Working Toward a Unified Educational Program

THE Conference on Correlation of Programs of Religious Education, held at Forest Hills, L. I., May 2-4, under the general auspices of the Federal Council of the Churches, and attended by representatives of a score or more of agencies concerned in the making of programs of religious education, has now made public its findings. The agencies represented were national in their scope, and both denominational and interdenominational in character. Among them were Sunday School, missionary education, young people's and college organizations, and in addition, allied agencies such as the Christian Associations, the Scouts and Camp Fire Girls.

The chief purpose of the Conference was to consider the present confusion in the local church due to the overcrowding of educational programs independently prepared, and to study how correlation can be secured while at the same time all those special values which the several agencies are now attempting to contribute shall be preserved.

The most distinctive notes in the findings are the emphasis on local initiative and the need for systematic conference among all the national agencies preparing programs. It was decided to constitute a permanent "Council on Correlation."

THE FINDINGS

1. The child in the local group is the basis of correlation of program material.

2. Local initiative and experimentation in program-making are to be encouraged and stimulated, even in the less resourceful communities, rather than the adoption of prescribed programs of activities.

3. In order to make available a variety of source material in a form usable by local communities, and in order to give them stimulus, help and guidance, typical programs should be developed nationally. Such programs should grow out of local experimentation, and every effort should be made to prevent them from becoming fixed and static.

4. National organizations have important functions to perform in encouraging experimentation, comparing the results from various communities, serving as a clearing-house for successful methods, developing and training leaders, and especially in sensing problems or plans that might be typical of any large grouping in American or world society, so that there

may be the outlook of the larger groupings as well as of the local community.

5. In view of the larger value which comes from the development of plans locally, and in view of the fact that no one type of program can meet the needs of every community or group, programs should be presented by the national organizations in such form as will make possible individual selection and adaptation and stimulate initiative and resourcefulness. Community groups should work out plans locally using national programs as source material in meeting different kinds of situations.

6. As an immediate step in facilitating this procedure, the common, as well as the distinctive material of the different programs now existing should be codified and cross-referenced so as to make it more available for use in the development of self-directed activities.

7. We note with appreciation the fact that the Committee on International Curriculum of the International Lesson Committee plans to have integrally related to its work on a Church School Curriculum all the elements involved in the entire program of religious education.

8. We recommend that each of the general agencies concerned in religious education be asked to name two representatives to a Council on Correlation, which would serve as a clearing house of problems and plans of mutual concern.

We recommend that this Council be convened at an early date by the Committee which called this Conference. While this Council will form its own organization and determine its own functions, we recommend:

(a) That it give attention to the codifying and cross-referencing of present program material;

(b) That it consider the possibility of further cooperation on the part of all agencies concerned in the preparation of program material.

An interesting publication, begun in the interest of the Protestant faith in Czecho-Slovakia, is now appearing monthly. It bears the title: "From the Country of John Hus; Protestant Courier of Czecho-Slovakia." It is edited by Professor F. Zilka, Dean of the Hus Theological Faculty at Prague.

Still Pressing for Near East Solutions

THE withdrawal on June 30 of the American Red Cross from Greece where it has been carrying on for several months emergency relief in behalf of the hundreds of thousands of refugees from Turkish territory, has created a serious problem for the American churches and other agencies interested in justice and mercy in the Near East. The Federal Council's Administrative Committee has therefore supplemented its other efforts in behalf of the Greek and Armenian refugees by the appointment at its June meeting of special representatives to confer with the President of the United States on America's responsibility.

This conference was held on June 11th in conjunction with other representatives who had been authorized by an independent conference held on May 10th and attended by leaders in fifteen denominational and philanthropic organizations interested in obtaining just settlement of Near Eastern questions. The delegation was headed by Bishop William F. McDowell, chairman of the Federal Council's Washington Committee. It included also Bishop-elect James E. Freeman of the Protestant Episcopal Church, ex-Governor Henry Allen of Kansas, Rev. George R. Montgomery, of the Armenia America Society, Dr. William C. Emhardt, of the Protestant Episcopal Committee on Succor to the Near East, Mr. Barclay Acheson, of the Near East Relief, and Rev. E. O. Watson, Washington Secretary of the Federal Council.

After a personal interview with the President they left with him a special memorial which was drafted by a committee of which Dr. Stanley White, of the Presbyterian Board of Foreign Missions, was chairman, in behalf of the conference held on May 10th.

The letter to President Harding was in part as follows:

"While we realize that the United States Government cannot be expected to assume the championship of oppressed peoples in all parts of the world, we feel that our duty in the Near East is peculiarly clear. As was intimated in Secretary Colby's note to the Allied Powers on the subject of mandates, and later endorsed by Secretary Hughes, our Government feels that the United States, because of its part in the common victory, has certain rights, interests, and equities, none of which can be surren-

dered without the assent of the United States." We believe that with these rights, interests and equities come responsibilities which cannot be evaded. . . .

THE REFUGEE PROBLEM

"First: We recall that on March 30th last, the Secretary of State sent a note suggesting to Great Britain, France and Italy, the formation of an International Commission to take care of the refugee situation in the Near East. We urge that this point should be vigorously pressed until a definite reply is received from the Allies, and that our Government should champion the idea until some sort of favorable action results. Delay at this critical moment means actual death to thousands. We furthermore believe that our Government should bear its share in any financial provision that may be necessary to establish these refugee peoples in some place of safety and opportunity.

PLIGHT OF GREECE

"Second: We urge that our Government should interest itself in the nine hundred thousand refugees who have been driven from their ancestral homes in Asia Minor and are now living crowded into refugee camps in Greece, without money, without property, without clothing, food or shelter, except as provided by the charity of the world. The Greek Government is utterly unable financially to meet the problem thrust upon it by this extraordinary catastrophe. It is an aftermath of the war. We understand that our Government pledged itself to loan Greece fifty million dollars to assist her in war operations, only a part of which has been paid, and that against this pledge, the Greek Government issued currency for the full amount. We recognize that there may be conditions unknown to us why this loan has not or may not be fully paid, but we request the President to consider favorably the possibility, either by obtaining authorization for the rest of this loan to be paid, or by offering a new loan, to furnish additional funds, on the condition that Greece will use it in caring for these refugee peoples.

"Third: We urge that in drawing up any treaty with Turkey, the rights of philanthropic and religious institutions to recognition and

protection should be clearly established, and that this matter be as definitely and clearly provided for as the rights of commercial engagements.

A HOME FOR ARMENIANS

"*Fourth:* We view with grave apprehension, the action of the first Lausanne Conference, which seemed to abandon the project of the

Armenian National Home, and we urge upon our Government that in negotiating a new treaty with Turkey, it revive the project as presented to the first Lausanne Conference by our delegation, and that it be so insistent in pressing the matter as to make its approval of commercial concessions dependent upon the recognition of Armenia's right to a permanent home."

Important Gatherings of Denominational Assemblies

THE months of May and June have witnessed the holding of a large number of most important denominational gatherings, at all of which far-reaching policies and programs have been under discussion. At all of them special representatives of the Federal Council have been present to discuss questions concerning the relation of the denominations to the Council.

At the General Assembly of the Presbyterian Church in the U. S. A. at Indianapolis, Dr. Robert E. Speer spoke for the Council. Dr. J. Ross Stevenson, the Chairman of the Commission on Evangelism, and Dr. John A. Marquis, representative of the denomination on the Administrative Committee, were also present.

At the General Assembly of the Presbyterian Church in the U. S. (South) at Montreat, North Carolina, Dr. Speer spoke at length concerning the program and policies of the Council and Dr. Charles L. Goodell spoke at a Pre-Assembly Conference on Evangelism.

At the Northern Baptist Convention at Atlantic City, Dr. Albert G. Lawson, the venerable representative of the Baptists upon the Administrative Committee, was given an ovation when he arose to speak for the Council. Dr. Worth M. Tippy also spoke at one of the evening sessions and Mr. Cavert was in attendance for several days.

At the General Assembly of the United Presbyterian Church at Buffalo, and at the General Synod of the Reformed Church in the U. S. at Hickory, N. C., Mr. Cavert spoke concerning the Council's work and was generously received. At the General Synod of the Reformed Church in America at Asbury Park, Dr. John M. Moore, Chairman of the Administrative Committee of the Council, was present and made an address concerning its work.

At all of these assemblies, with but a single exception, strong endorsement and support of

the Federal Council was unmistakable. Leaders of all the denominations expressed repeatedly the conviction that the Council had become an indispensable agency of cooperation among the Churches. The Southern Presbyterian General Assembly, after extended debate and a minority report expressing dissatisfaction with certain activities in the industrial and international fields, finally voted, after hearing the masterful interpretation of the Council by Dr. Speer, to remain in the Council.

The increasing support of the Council is manifested clearly by the enlarged responsibility which many of the denominations are now assuming for the Council's financial support. The Presbyterian Church in the U. S. A. included the Council for the first time in its denominational budget on the same basis as its own boards, for an item of \$25,000. The Northern Baptist Convention renewed the item of \$25,000 in its regular budget. The Reformed Church in the U. S. increased its appropriation from \$1,300 to \$4,000 per year.

ASSEMBLIES IN FRANCE AND BELGIUM

The Federal Council's Commission on Relations with France and Belgium has arranged to be represented at the synod of the Evangelical Churches of France, in Rheims, June 24-27, and the Synod of the Belgian Missionary Church, in Brussels, July 1-4. The former will be rendered notable by the fact that the reconstructed Temple of Rheims will be dedicated. BULLETIN readers will recall the notable part our American Churches had in making the rebuilding of this church possible. The Synod at Brussels will commemorate the four hundredth anniversary of the execution of the first martyrs of the Reformation in Belgium.

An Inside View of the League of Nations

By SENOR AGUSTIN EDWARDS, of Chile,

President of the Third Assembly of the League of Nations and Chairman of the Fifth Pan-American Conference.

(This remarkable address, delivered by a distinguished South American at a luncheon tendered him by the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America on Friday, June 1, 1923, is such a discriminating interpretation of the League that it will be read with deep interest even by those who may not wholly agree.)

IT is not necessary for me to explain to a gathering like this what the League of Nations is, and I would not like to enter into the controversial question of whether the United States ought or ought not to join it. That is a question for your country alone to decide. For us foreigners there is nothing left but to wait patiently for the moment when the United States as a whole decides to join forces in this great cause of civilization and humanity.

My position, however, before you, with regard to the League is rather peculiar. I am an American—by that I mean that I belong to the American family—a Chilean, and I belong to those who believe that all of us from North and South America ought always to see eye to eye on every international question. That position of being an American perhaps enables me to say to you things about the League of Nations that will not be considered rude, as they might be if uttered by a European who conceivably might be interested in getting this country into the League because of other motives than the great interests of civilization.

THE LEAGUE "A STATE OF MIND"

During the three years in which it has been my privilege to work in the League, I have come to the conclusion that the League of Nations in its present state, more than an institution, more than an organized body, is a *state of mind*. It has no material power, and it cannot come to any decisions except by the unanimous consent of all the nations that belong to it. Even the decisions that are taken unanimously by the League may not be carried out by some of the countries that have contributed to that decision if for one reason or another they do not wish to abide by it. The League has no power to enforce its decisions except one that in a way is very great—the sense of honor of the nations that take part in its de-

liberations and have contributed to its decisions. Therefore it has been my experience as an American that the old conception that many people had of the League as a super-state has proved to be nothing but a bogey.

No one dreams that the League is, or has the remotest prospect of becoming, an instrument to overrule the positions of free and independent governments. In the political realm the League is content to carry out whatever work is spontaneously brought to it by the nations concerned. I don't remember in all these three years one single instance in which the League has taken a step to intrude into the political relations of its members. There are many instances in which the League has acted effectively to solve difficult questions that have arisen,—I need mention only the question of the Aaland Islands in the Baltic, the fixing of the boundaries of Albania, the decision of the Upper Silesian question. There is no lack of burning political questions—yet the League of Nations has not attempted and does not attempt to interfere with them unless it is asked to do so.

MAKES COOPERATION POSSIBLE

Some people may say, then, that this is a sign of weakness or impotence. That is a very superficial way of looking at it. Those who belong to the League have the consciousness of the necessity of preserving this newly-created instrument for the *work of international cooperation*, which is its prime and essential object, and cannot run the risk of blunting this fine instrument which it cost so much sacrifice to create. Until the principles for which the League stands are instilled into the minds of the people of the whole world it must be content with promoting international cooperation by following the lines of least resistance. We are trying to educate the world to the idea of cooperation; we are giving the

world an opportunity to test this new method in all the questions of international interest, and in this work of preparation, which at the bottom is a great revolution, there is a new conception of international intercourse. We hope that all the nations of the world will by and by come and participate, when they become convinced, as we are certain will be the case before very long, that no surprises, no unexpected and overwhelming engagements, will all of a sudden be sprung upon them, but that only specific commitments arrived at of their own free will can be the outcome of their decision to join.

Of the twenty-one American Republics I think I am not mistaken in saying that seventeen belong to the League, though as a matter of fact only fourteen are actually taking an active part in its deliberations. And in all these three years I do not recollect a single instance in which the League attempted to interfere in purely American affairs. On the other hand, I do not remember either any instance in which this group of American countries belonging to the League have found themselves drawn into the turmoil of European involvements. The two groups of nations in a political sense have kept their complete freedom of action within the League, and as the decisions of the League can only be taken unanimously it is not necessary for me to add that it is almost impossible for any nation to be dragged where it does not want to go.

RESEARCH AND HUMANITARIAN WORK

And yet though these two groups have kept politically apart they have done far-reaching work to establish international cooperation. This is especially noticeable in the technical field. Most important research work has been done by the Financial and Economic Committees, by the Communications and Transit Committee, by the Health Committee. No less important work has been done in the humanitarian field bringing what I might call a united front to dealing with the limitation of the use of noxious drugs, the degrading traffic in women and children and those awful deportations that have taken place. If the only tangible result of the League had been the amount of technical knowledge that has been gathered, that by itself would be sufficient for the League to deserve the everlasting gratitude of the human race. It seems to me that it would have been practically impossible to get together the body of extraordinary experts that the League

has gathered in the Secretariat-General if the League of Nations did not exist, because it can draw on the reserve fund of science of all the nations of the world to bring to Geneva what is best amongst them. That body of experts is there ready to give information on any subject of interest to the world at large, and the foundation of that body of experts would be enough to justify the creation of the League of Nations.

RECONSTRUCTION OF AUSTRIA

Outside of these general considerations there are things happening at the present moment that it would have been impossible to carry out if a League of Nations had not existed. It is the synchronizing of the efforts otherwise scattered which makes the institution so valuable for the carrying out of things that are beneficial to humanity as a whole. At this very moment, an Austrian loan is ready to be issued in this country. The securing of that degree of economic stability for Austria would have been practically impossible unless a League of Nations had existed, because it would have been impossible to raise one single cent of money for Austria if certain reforms had not been carried out in its administrative organization. Now I ask you, would it have been possible to carry out those reforms in Austria if the League had not existed? Could a nation or a group of nations have carried out those reforms without arousing suspicion as to their political intentions in doing that, or even of the possibility of depriving that unfortunate country of its independence and sovereignty later on? It needed a body like the League, which is above and beyond suspicion, to carry out those reforms, and therefore if today there is some prospect of reconstruction in Austria it is no small degree due to the very existence of the League of Nations.

It does not need a very vivid imagination to picture what may be the results of this reconstruction of Austria, for it may show that similar schemes can be carried out in other parts of Europe which are suffering from the same evil of currency depreciation. Therefore it seems to me that in spite of the little that the League of Nations has been able to accomplish in political affairs it is carrying out very great work, and it is probably laying the foundations of the future reconstruction of the parts of the world that have suffered so much.

Doctor Gulick Returns to America

REV. SIDNEY L. GULICK, Secretary of the Federal Council's Commission on International Justice and Goodwill, who has spent the past year in China, Korea and Japan in developing more effective contacts between the Christian forces of East and West, is due to arrive in San Francisco on June 28th.

Dr. Gulick's last weeks in the Orient were spent in China, where he has met Christian leaders in the more important cities. A special feature of his visit to China was his attendance at the meeting of the recently formed National Christian Council of China, held in Shanghai.

At this great gathering, representing practically all of the Protestant forces of China, Dr. Gulick presented a special message from the Federal Council of the Churches of Christ in America. Concerning this message and the meeting of the China Christian Council, Dr. Gulick has written as follows:

"The Chinese members of the Council have responded splendidly to the approach of the Federal Council; they regard it as significant of the fact that the Chinese Church is suffi-

ciently on the map for the Federal Council of the Churches of Christ in America to send them not only a Message but also a Messenger. It marks a new point in the development of the Chinese Church. She now takes her independent place among the Churches of the world, and is prepared both to receive and to send Messages and Messengers.

"The entire session yesterday morning was devoted to the question of the relations of the Church of China to international questions, ecclesiastical, social and political. Three papers of great interest and power were presented by three Chinese leaders and at the close of that session I presented the Federal Council's Message with a supplementary statement of my own. One of the American members afterward described that session as the high water mark of the Council's meetings, for its vision and inspiration."

A letter from the officials of the National Christian Council of China has since been received expressing gratitude for Dr. Gulick's visit and message.

CHAUTAUQUA WEEK ON CHRISTIAN INTERNATIONALISM

The Commission on International Justice and Goodwill proposes to hold at Chautauqua during the week of August 20th-25th a Conference on "International Relations from the Christian Point of View."

Among the speakers will be Dr. Sidney L. Gulick, who will present the topic of "The New Era in the Far East," as he has observed it during the past ten months while traveling and lecturing in the Orient. Dr. George R. Montgomery, who attended the First Lausanne Conference, will discuss "America and the Near East." President Henry Noble MacCracken, of Vassar College, who recently spent six months traveling in Europe, has chosen for his subject "Education and International Goodwill." Hon. Everett Colby will speak on the League of Nations. Dr. Charles S. Macfarland will present "International Movements Among the Churches," and Dr. Peter Ainslie will take the topic of "The Permanent Court of International Justice." Additional speakers will be added.

LECTURES IN FRANCE ON AMERICAN CHURCHES

An interesting development in the relations of the Protestant churches of France and of America is found in the lectures which have recently been given at the theological schools at Strasbourg and Paris by Professor William Adams Brown of New York. The series of lectures was arranged by the Federal Council of the Churches, through its Commission on Relations with France and Belgium, as a means of furthering understanding and cooperation.

The lectures which Professor Brown has delivered have dealt chiefly with the present state of religion and the Church in this country. He has been received with especial enthusiasm because of his services as Secretary of the General War Time Commission of the Churches during the War.

"Specimen Church Ads" (No. 1) is a sixteen page pamphlet issued by the Publicity Department, Presbyterian Church in the U. S. A., Witherspoon Bldg., Philadelphia, reproducing advertisements which have been effectively used by local churches in the newspapers.

First Event in Huguenot-Walloon Tercentenary

ONE of the initial celebrations in connection with the three hundredth anniversary of the coming of the Huguenots, took place on the afternoon of Sunday, June 24th, at Huguenot Park, Staten Island, N. Y., where the corner stone was laid for the Huguenot Church, to be erected in memory of the Huguenot Colony founded there. The dedication of the church, when it is finished, will be one of the events of the Tercentenary in 1924.

The Huguenot societies were officially represented, and the Huguenot-Walloon New Netherland Commission had delegated the Chairman of its Executive Committee, Rev. Charles S. Macfarland, and its Director, Rev. John Baer Stoudt, to bring the greetings.

The church building, designed by Mr. Ernest Flagg, is to be in the Norman style. An interesting feature will be the "memorial pillars" which will carry the names of donors of Huguenot descent. A number of descendants of those early Huguenot families have taken great interest in the church and will have their family history thus perpetuated in it. The pastor of the Huguenot Church, Rev. Henry Frost, has been exceedingly active in enlisting sympathy for the project.

TRIBUTE TO HUGUENOT-WALLOONS

The following paragraphs from an address delivered by the Belgian Ambassador to the United States, Baron Emile de Cartier de Marchienne, at the University of Rochester, June 18, 1923, on the occasion of his receiving the honorary degree of Doctor of Laws, are a most interesting summary of the significance of the Huguenot-Walloon tercentenary.

"With the advent of Philip the Second, the liberties of the 'Low Countries' became seriously endangered. He not only persecuted the Protestants but he disregarded our civic liberties and also endeavored to subordinate our commercial interests to those of Spain. The northeastern provinces revolted, and, under the leadership of William of Orange, set up the Dutch Republic, and many of the inhabitants of both the Flemish and Walloon provinces of what is now Belgium left their homes and sought civil and religious freedom in other lands.

"Those Belgian emigrés who fled to Holland

played an important part in the early settlement of the State of New York and of your great metropolis on Manhattan Island. About the time of the grant of a charter to the Dutch West India Company, Jesse de Forest, a native of the province of Hainault, who was one of the Belgian refugees at Leyden, conceived the idea of establishing a Walloon colony in the New World. He gathered together a company of French speaking Walloons and petitioned the British government for permission to establish an autonomous colony in Virginia. Upon his petition being rejected, de Forest approached the newly formed 'West India Company,' in which so many of his compatriots were already interested, and it was arranged that de Forest's Walloon colony should be sent to America under the auspices of that Company. The records of dates in the contemporary chronicles are somewhat confused, but it seems to be fairly well established that these colonies arrived at Manhattan Island in May, 1624."

POSTPONEMENT OF HUGUENOT TOUR

The memorial pilgrimage to Europe, which was announced to take place this summer in connection with the Tercentenary of the coming of the first Huguenots to New Netherland, has been deferred to 1924, which is really the Tercentenary year, and when it will be possible to secure a larger and more representative delegation to carry the message of the Huguenots back to the countries in the Old World, whence they came.

LUTHERANS JOIN FRENCH FEDERATION

The Lutheran Church in Alsace, according to a cablegram just received by the Federal Council of the Churches of Christ in America, from Monsieur E. Gruner, President of the French Protestant Federation, has just associated itself with that body.

The significance of this action lies in the fact that the dominant Protestant constituency in Alsace has entered into cooperative relationships with the other Protestant forces in France, thus effecting Protestant solidarity.

The cablegram received on June 19th, from Monsieur Gruner is as follows:

"Lutheran Church of Alsace has joined French Protestant Federation now complete and proclaiming unity French Protestantism."

Promotional Agencies Agree on Policies

THE Promotional Agencies of twenty of the leading denominations of the country have issued a joint statement concerning their aims and methods. The document has an unusual interest for two reasons. In the first place, it is probably the most careful attempt which has yet been made to formulate the policies of the various denominations with reference to their promotional effort. In the second place, the statement discloses a striking similarity in the developments which those promotional movements have undergone and in their conclusions as to the future path.

The statement is the outgrowth of a recent conference of representatives of the Promotional Agencies held under the auspices of the Federal Council of the Churches in Baltimore, April 24-26. The findings are, in part:

FINDINGS

1. The constant objective of all forward and promotional work is to develop and strengthen the whole normal work of the individual church by the larger enlistment of life and possessions for the service of the Kingdom of God. The success of all such efforts depends upon the voluntary response made by the individual churches to the suggested programs and methods, offered not with any coercive authority by official groups but as the best experience gathered from the Church at large and to be adapted to conditions of wide variation.

2. We gratefully recognize the development of forward and promotional work from a temporary basis for special objectives to a permanent basis for the sustained work of the Church through officially established and properly coordinated agencies.

3. Foremost in all forward and promotional work must be the cultivation of the ideals of stewardship of life and possessions, emphasizing by group study, conferences and preaching, the following principles of stewardship:

God is the owner of all; we are His stewards and must account for all that we have; God requires acknowledgment of His ownership by giving a definite proportion of our income for His service; we should use all of the rest—what we spend and what we save—in ways that are pleasing to God.

We joyfully recognize in the churches a

broadening conception of stewardship to include the administering of time and talent as well as money, interpreting all of life in terms of partnership with God; also, in business circles, a growing sense of trusteeship, regulating the acquisition as well as the use of wealth. We believe that, in the administering of time, talent and money according to the teachings of Christ, will be found a key to the baffling social, national and international problems.

We believe that pastors should feel it not only an obligation but a privilege to present the ideals of stewardship as a vital part of the Christian Gospel and as essential both to deepening the spiritual life and to meeting tremendous world needs.

4. We are encouraged by the discovery, made in the many conferences held under the Federal Council of the Churches of Christ in America that in our plans for expanding the resources of the Church, we have undergone substantially the same developments and arrived at practically the same conclusions for further work.

We deeply appreciate the services of the Federal Council in thus bringing us together and desire to inform our several constituents of the general agreement as to program and methods, and the remarkable results achieved.

5. The advantages of the budget system should be carefully considered by all local churches, and, when adopted, there should be a thoroughgoing plan for effectively interpreting the greatness and the significance of the whole task for which the combined budget stands.

6. We recognize the necessity for appeals to the general Christian public, including our constituents, for funds to meet special needs to which it is impossible for Christians to close their hearts; and feel that it is unwise for pastors or finance committees to promise that if quotas are subscribed no other appeals for funds will be made during the year. At the same time, we express our earnest conviction that no local church should allow such appeals to prevent it from meeting its full obligation for the work carried on by the responsible agencies of the denomination. Caution should be exercised not to appropriate funds raised under the budget system for definite objects to causes not included in the benevolent budget.

A Prayer for the Spiritual Union of Mankind

"Eternal God, Father of All Souls,
Grant unto us such clear vision of the Sin
of War
That we may earnestly seek that Co-operation
between Nations
Which Alone can make War Impossible.
As man by his inventions has made the
whole world
Into One Neighborhood,
Grant that he may, by his co-operations,
make the Whole World
Into One Brotherhood.
Help us to break down all race prejudice.
Stay the greed of those who profit by war,
and

The above prayer, beautiful in spirit, stimulating in its thought and chaste in its diction, is being circulated through the special interest of Mrs. George W. Alger in the conviction that after war has failed to end war, after diplomacy has failed, ties of the spirit can still infallibly unite.

The ambitions of those who seek an imperialistic conquest
Drenched in Blood.
Guide all Statesmen to seek a Just Basis
For International Action in the Interests
of Peace.
Arouse in the Whole Body of the People an
Adventurous Willingness,
As they Sacrificed Greatly for War,
So, also, for International Good-Will,
To Dare bravely, Think wisely, Decide
resolutely,
And to achieve Triumphantly. Amen."

This prayer has been printed on a most attractive card and can be had at cost upon application to the Women's Pro-League Council, 303 Fifth Ave., New York City, Room 2010.

It is published and circulated without profit, the actual cost being charged only to make possible a wider distribution.

"LAW—NOT WAR"

"Law—Not War" is the striking slogan which has been adopted by the National Council for the Prevention of War in connection with the nationwide observance this year of the anniversary of the outbreak of the World War, July 28-29. This is an important opportunity for emphasizing the necessity of sustained activities in the behalf of world peace.

The slogan "Law—Not War" is especially timely because of the present discussion throughout the country of America's entrance into the International Court of Justice. It emphasizes that only in the adoption of a recognized body of international law by the nations, and the establishment of judicial agencies for the settlement of international disputes, can War really be abolished.

The National Council for the Prevention of War has also prepared a special poster emphasizing the idea of "Law—Not War," which can be obtained from its office at 532 Seventeenth Street, N.W., Washington, D. C., at 25 cents per 100.

It is suggested that public meetings be held on Saturday, July 28th or Sunday, July 29th, to interpret the significance of the World Court

and other plans looking toward the outlawry of War.

WORLD ALLIANCE AT ZURICH

At the meeting of the Management Committee of the World Alliance for International Friendship Through the Churches, in Zurich, Switzerland, on April 16th, representatives of the various nations (including France and Germany) discussed frankly and in a spirit of good-will the acute international situation. The Committee adopted resolutions urging that the settlement of the question of reparations be referred to the League of Nations, in co-operation with Germany and the United States.

The message from the Committee read in part as follows:

"The Committee urge the Christians in all lands to manifest this spirit (of Christ) in the face of all influences which make for national egoism and bitterness of feeling; to strive unceasingly for the diffusion of such good will and reasonableness as will demand the settlement of all international disputes by methods of conciliation and arbitration and a sacrifices for the general well-being."

What To Do for the World Court

... "War cannot be outlawed by proclamation, or by resolution, or by mere agreement, or by mere force. War can be outlawed only by arraying the moral force of the civilized world in support of definite rules of conduct which exclude war, and by giving to that moral force institutions through which that force may be applied to specific cases of attempted violation. One of those necessary institutions is a court by whose judgment the great multitude who desire the peace of justice may know what is just."

(Elihu Root, to American Society of International Law, April 26, 1923.)

1. In the regular services of public worship let pastors pray and speak for the *extension of the sway of law over force*, and for a whole-hearted readiness on the part of our nation to play its part in bringing this about.

2. See that Chambers of Commerce, Boards of Trade, Farmers' organizations, Labor organizations, Rotary and Kiwanis groups, in your community arrange open forums or other meetings to discuss the principles at stake in the Court and America's responsibility in its development.

3. Let every individual do his part to develop the intelligent understanding of the problem which is indispensable. Write to the newspapers, discuss the question with friends, and present the matter in public address whenever possible.

4. Write to President Harding assuring him of your full support.

5. *Write to your United States Senators, expressing your strong desire that the Senate should approve promptly the recommendation of the President.*

THE FACTS ABOUT RUSSIA?

So divergent are the reports concerning the situation in Russia that it appears well-nigh impossible to give any conclusive reply to the oft raised question as to the present position of the Church in Russia and the attitude of the Government toward it. In the last issue of the Bulletin, some indication was given of the view that there has been definite opposition to organized religious activities by the Russian Government, except on the part of those branches of the Church which would tend to divide and weaken the power of the great body of organized religion.

During the last few weeks, evidence of a decidedly different tenor has appeared which needs also to be carefully weighed. Rev. L. O. Hartman, Editor of *Zion's Herald*, who, with Bishop Blake of the Methodist Episcopal Church, attended the Assembly of the Russian Church in Moscow early in May, writes in *Zion's Herald* for June 6th, a full interpretation of that gathering, in which he holds that the Living Church represents an honest and vital reformation of the Russian Church.

Rev. Karl Borders, who left Russia in March after nine months' work with the American Friends Service Committee, writing in the *Christian Century* for May 24th, views the attitude of the Russian Government favorably.

FEDERAL COUNCIL FIELD DAY

Mountain Lakes, New Jersey, was treated to the unusual spectacle of a baseball game in which the opening ball for the visiting team was thrown by Archbishop Panteleimon Athanassiades, of the Orthodox Eastern Church of Jerusalem, and the first ball received by Dr. Adolf Keller, Secretary of the Central Bureau for Relief of the Churches of Europe.

This phenomenal occasion was a part of the Annual Field Day enjoyed by the secretaries and staff of the Federal Council of the Churches, together with a few friends. The happy event took place at the hospitable home of Dr. and Mrs. Charles S. Macfarland at Mountain Lakes, on whose spacious lawn luncheon was served. Canoes, tennis courts, automobiles and the ball ground of Mountain Lakes were all at the disposal of the guests, more than sixty in number.

A redoubtable baseball nine representing the Federal Council, with Dr. Edmund deS. Brunner and Dr. Roy B. Guild as the battery, contended with the Mountain Lakes boys, but did not succeed in wresting any championship honors from the local athletes. Despite the defeat the sixty guests departed voting Mountain Lakes a delightful spot and Dr. and Mrs. Macfarland charming hosts.

S. M. C.

THE CHURCH AND PLAY

On May 10th an important conference between representatives of the Commission on the Church and Social Service, and of the Playground and Recreation Association of America was held. Mr. H. S. Braucher, Director of the latter organization, interpreted its program and urged the need for the co-operation of the churches.

In connection with this meeting, a significant statement prepared by the Commission on Social Service and Rural Work in the Reformed Church in the U. S. was presented. It is in part, as follows:

"It is an established fact that play has undoubted value in the physical development of human life. There appears to be scarcely less certainty that, under proper guidance, it is of equal value in the development of important mental qualities and moral traits. Its influence consequently on character seems to be inevitable. It is a conclusion of the committee, that it possesses great possibilities for Christian training as a part of the Church's educational program and spiritual purpose; and that therefore the Churches should be concerned for the play life of their people as a vital factor in the development of Christian personalities. . . .

"Moreover, there is evidence that recreation as a religious factor in the Church's program becomes also a factor in developing Church fellowship and in promoting community evangelism. Supervised play activities create a friendly atmosphere among the people, and cultivate the spirit of team work, both of which are necessary to successful Church administration. At the same time this influence is radiated into the community and adds effectiveness to the Church's efforts to win the people of the community to Christ and the Church.

"Churches seeking to utilize the religious value of play and to discharge their local responsibilities in this matter should cooperate with those community agencies that already exist rather than attempt to set up rival agencies, provided, however, that the community agencies are carrying on their work in the interest of the people and not for commercial gain, and are adequately meeting the needs of the community or are capable of doing so.

"Where no recreational agencies exist the Churches should lead the way—cooperatively where possible, and, if need be, they should set up programs, putting them upon as broad community bases as the conditions may permit."

WE QUITE AGREE!

"If you are not receiving 'Information Service' from the research department of the Commission on the Church and Social Service of the Federal Council you are missing a great deal. A recent number gave a very valuable report on conditions on the Ruhr, the World Court, etc. There came along with it 'The Churches' Plea Against War and the War System.' If you do not have this 'Service' coming to your desk write to the Research Department, 105 East 22nd Street, New York City, for information."—(From *The Expositor*, June, 1923.)

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published bi-monthly at NEW YORK, N. Y., for April 1, 1923. In the State of New York and County of New York.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22nd Street, New York, N. Y.

Managing Editor, none.

Business Manager, Charles S. Macfarland, 105 East 22nd Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.)

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3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT, Editor.
(Signature of editor, publisher, business, manager, or owner.)

Sworn to and subscribed before me this 17th day of April, 1923.

(Seal) JOHN B. PREST,
Notary Public No. 144,
New York County, N. Y.
(My commission expires March 30, 1924).



Pro Vita Monastica. By Henry Dwight Sedgwick, Boston, Atlantic Monthly Press, 1923.

To read this book is like stepping from the confused and clanging street into a beautiful garden where all is calm and serene. It is a plea for the essential qualities of the monastic life—not necessarily for its externals—its detachment from the pell mell of the crowd, its seeking for spiritual insight, its reliance upon meditation as the way to inner peace.

Its language is as beautiful as its spirit. Seldom does one come upon a book which says more clearly on every page that the author has taken the pains to learn how to write in chaste and elegant English.

The call to spend systematically a portion of our time in the secluded place can not be too much emphasized. One welcomes also the clear ethical note involved in the conception of communion with God. He could wish that there might have been a somewhat fuller and more definite recognition that brotherly and sympathetic contact with one's fellows in all the hum-drum life of factory, mine, shop and city-hall is quite as essential to communion with God as withdrawal from them, and that the one test of fellowship with God is the character of our fellowship with His children. But the book, just as it is, is too splendid to be criticized.

Christian Ways of Salvation. By George W. Richards, New York, Macmillan Co., 1922.

The president of the Theological Seminary at Lancaster, Pa. has put thoughtful men in every church deeply in his debt. Convinced that "a religion is moulded by its idea of salvation," he reviews pre-Christian "ways of salvation" and the various Christian ways—including the ways of Jesus, of the Apostles, of the Ancient Catholics, of the Roman Catholics, of the Evangelicals and of the humanists. The two chapters in which the author's own conclusions are set forth are extraordinarily fresh and stimulating. His own thoroughgoing evangelical position, with its central emphasis upon the experience of the saving power of God through Christ, and at the same time his emancipation from dogmatism and static conceptions, ought to help many to a clearer interpretation of their faith.

Religious Perplexities. By L. P. Jacks. New York, George H. Doran Co., 1923.

Any volume from the pen of the editor of the Hibbert Journal is a significant event in the literary world, and this is no exception. In fewer than a hundred pages he discusses the age-long problem which the facts of suffering and doubt present to the man of faith. The deepest philosophical problems are discussed in simple and lucid terms and in an intimate style. He suggests that in our inability to believe in God as often interpreted God himself is speaking to us. He tells us that Christianity in its official form, is almost a "smothered religion," secularized by the world's standards of greatness and power, and that most of the criticism of it is due to these "entanglements, encumbrances and unnatural alliances."

A Christian's Appreciation of the Other Faiths. By Gilbert Reid, Chicago, Open Court Pub. Co.

A fascinating interpretation of the best religious aspirations of mankind, a classic illustration of sympathetic understanding. Out of a long experience as a missionary in China, the author has learned to look for the best in whatever religion men hold, convinced that in all them God has been in varying degrees leading His children to Himself. It would be impossible to imagine a more generous estimate of other faiths. The book is not designed as a balanced exposition; the less noble side of the various religions considered is ignored, the author's deliberate purpose being to present only the best. The points of contact between Christianity on the one hand and Confucianism, Taoism, Buddhism, Islam and Judaism are presented, together with a discussion of other forms of Christianity than evangelical Protestant.

The Simple Gospel. By H. S. Brewster, New York, Macmillan Co., 1922.

An illuminating study of the Sermon on the Mount, which makes it as clear as daylight that one can not "stick to the simple gospel" without dealing at first hand with the most challenging social issues of our day. The author believes that in the strong language of the Sermon on the Mount the Master really "is saying precisely what He means and meaning exactly what He says." What this message is, is shown in careful expositions of Jesus' words, too often passed over without any serious attempt to put them into practice. A book not to be read only but studied and pondered.

Incentives in the New Industrial Order. By J. A. Hobson. New York, Thomas Seltzer, 1922.

An illuminating inquiry, in brief compass, by a British writer of distinction, into the question as to how far an industrial system based upon unrestricted profit as the motive, competition as the method, and complete control by the employer as the government works economically today. The practicability of basing industry on other motives and methods of organization is then studied.

Science and Human Affairs. By Winterton C. Curtis. New York, Harcourt Brace & Co., 1922.

A comprehensive discussion of natural science, especially biology, in its relation to human problems. The writer has popularized (in the best sense of the word) the knowledge of the scholar and helps the layman understand what a "scientific age" is and what it means for practical daily life. To the minister especially, all too often untrained in the sciences, it is a boon to have so expert an interpretation in such a readable form. The chapters on "Science and Social Problems" and "The Higher Values of Science" are of particular suggestiveness.

The Evolution of the Country Community. By Warren H. Wilson. Second Edition, revised and enlarged, 1923. Pilgrim Press.

After eleven years Dr. Wilson brings out a revised edition of his former notable book, taking advantage of all the best discussion and experiment since that date. It presents his matured conclusions as to what the rural community is and is becoming. Special attention is focused on the farming area as a social and economic unit.

Japan on the Upward Trail. By William Axling. Missionary Education Movement, New York. Cloth, \$.75; Paper, \$.50.

A readable and thoroughgoing discussion, so far as the limits of space allow, of the development

of Japan, with special attention to present-day Christian social movements.

One Hundred Best Sermons for Special Days and Occasions. Compiled and edited by Rev. G. B. F. Hallock. New York, George H. Doran Co.,

The sermons in this collection have come from some of the best American preachers, Dr. Jefferson, Dr. Cadman, Dr. Merrill, Dr. Jowett, Dr. Vance and others. They are original and suggestive, not conventional and artificial like so many of the productions one sees in collections of this kind. If taken for suggestion only, not imitation, they will be useful.

Messages from Master Minds. By J. W. G. Ward. New York, George H. Doran Co., 1923.

The enduring values in the writings of a score of great poets and authors are here presented in a popular and readable, and at the same time, scholarly way. The spiritual insight of the writers is especially emphasized. One regrets that an otherwise splendid volume is marred by almost childish attempts at alliterations like "The Lore of Longfellow," "Light from Lowell," "Direction from Dickens" and "Counsel from Coleridge."

The World's Best Humorous Anecdotes. By J. Gilchrist Lawson. New York, Doran Co.

In spite of the fact that it is rather churlish not to laugh at others' funny stories we have to admit that not many of the fifteen hundred here printed provoked a hearty risible. Perhaps it is too much to expect that when one takes 275 pp. of humor at a sitting, its keenness will not be blunted. The book, no doubt, will help many a worried speaker to get started in an easy way.

Hymns for the Living Age. Edited by H. Augustine Smith. New York, Century Co., \$1.35 per 100.

A remarkable new hymnal, edited by one of the greatest masters of congregational song. His book is like his congregational song methods—chaste, beautiful in poetry and music, warm in religious fervor, practical and forceful. It is rich in social service content but not at the expense of devotional hymns.

Everyday Lessons in Religion. Vol. I. The Bow in the Cloud. By Cora Belle Baker, \$.65. Vol. II. The Star in the East. By Cora Belle Baker, \$.60. Abingdon Press, New York.

Bible stories retold in a simple and winsome way for the littlest folks, with a few poems added expressing the same thoughts in other words.

The Charm of a Well Mannered Home. By Helen Ekin Starrett, Philadelphia, J. B. Lippincott Co.

A new edition of a book full of helpful suggestions for those who desire to make the home a charming and lovely thing.

The New American Series, edited by Charles Hatch Sears; **The Czecho-Slovaks in America,** by Kenneth D. Miller; **The Russians and Ruthenians in America,** by Jerome Davis; **The Poles in America,** by Paul Fox; **The Italians in America,** by Philip M. Rose; **The Greeks in America,** by J. P. Xenides. New York. George H. Doran Co.

The writer, in each case, has had direct and intimate relationship with the people. The studies all reveal a deeply sympathetic and Christian viewpoint. **The Czecho-Slovaks in America,** by Kenneth D. Miller, is the result of the scholarly study of one who has lived for several years in Bohemia, speaks the language readily, and has entered intimately into the experience of this remarkable people. **"The Russians and Ruthenians in America,"** by Jerome Davis, is an enthusiastic and thorough interpretation, possessing the rare quality of the "human touch." Especially valuable is his discussion of relations with the American people. The authors of **"The Italians in America"** and **"The Greeks in America"** also cover their fields admirably. Altogether the series constitutes a most remarkable contribution to an understanding and appreciation of racial stocks in America. It is a sign of great promise that such studies are being made by the Church.

Nerves and Personal Power. By Dr. Macdougall King. New York. F. H. Revell Co.

Wordsworth's Happy Warrior,

"Who, doom'd to go in company with Pain,
Turns his necessity to glorious gain,"

seems incarnated for us in the author of this book. One of the most interesting parts of it is the introduction by the brother of the author, Hon. W. L. Mackenzie King, now the prime minister of Canada, who describes the author's heroic battle, first with a disease from which he recovered largely by the quality of his inner spirit, and later with an incurable disease which he met in the same indomitable spirit and in the midst of which he wrote this treatise on the power of the mind over body. The author, himself a physician and treating the subject in a scientific way, expounds the thesis that in our habits of living and thinking lie the fundamental cause of all our functional disorders, though not of organic diseases.

Christian Citizenship. By Francis J. McConnell, Methodist Book Concern.

The first in the series "Studies in Christian Living," approved by the Board of Sunday Schools of the Methodist Episcopal Church, is a happy augury for the series. Although designed for young people it is in no sense "watered down" but is a thorough analysis, after Bishop McConnell's usual fashion, of the social meaning of Christianity and its bearing on present-day industrial, social and international problems.

Preach It Again. By Bernard C. Clausen. Judson Press, Philadelphia.

A young minister experiments in sermon-testing by asking his congregation to vote at the end of a year on the sermons they desire to have him preach again. On the basis of their replies he suggests some principles of homiletics, all of which are interesting and stimulating, but some of which seems to us of doubtful worth. We are told, for example, that a sermon must be brief, and gather the impression that anything over fifteen or twenty minutes is unforgivable! We note that the sermons which were chosen for repetition "were not selected because they contained better thought material." This does not seem to us very complimentary to the preacher's congregation.

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